

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif-Lam-Meem*[1]	الٓمٓ ١
2. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoume*[2] (*Ever-Sustainer*).	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ٢
3. *Nazzala* ([*He*] *repetitively descended*) on you[g] The Book[x] by the right, *mussaddeqan*[3] (*accepter as credible*) for what (*had been*) between its[x] both hands[w4]; and [*He*] descended The Torah[w] and The Euangelion[x5].	نَزَّلَ عَلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ٣
4. Of before, a divine-guidance[x] for the mankind; and [*He*] descended the Criterion; verily who[r] unbelieved they[z] by Allah’s *Aya’te*[w] (*Qur’anic statements/messages*) for them (*is*) a torment severe, and Allah (*is*) Mighty, revenge possessor.	مِن قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمۡ عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ٤
5. Truly Allah, neither hides on Him a thing in the Earth[w] and nor in the Heaven[w].	إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ٥
6. He Who portrays/fashions you[b] in the wombs how [*He*] wills; no an *elaha* (*a deity*) except Him, The Mighty The *Hakeemo*[6] (*infinite hekmah*[7] (*wisdom*) *Possessor*).	هُوَ ٱلَّذِي يُصَوِّرُكُمۡ فِي ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٦
7. He Who descended on you[g] The Book[x] of it[x] *Ayaton*[w] (*Qura’nic statements*) *muhkama’ton*[w8] (*firm/eternally unchangeable*) [w] they[y] (*are*) The Book’s[x] mother; and others resemblers-she[ym9]; so as-to whom[r] in their hearts (*is*) a deviancy[x], then *yattabe’o*[10] (*they*[z] *closely-follow*) what resembled of it[x] *ebtegha’a* (*earnestly-questing*) the *fetna’te*[w] (*unbelief/tumult*) [w] and *ebtegha’a* its[x] *ta’aweele*	هُوَ ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ

[1] See the details in the *Lexicon* attached to this *Translation*.

[2] The word “**القيّوم**” is *one of Allah’s most beautiful attributive names* meaning: *The Ever Sustainer of life and every thing in existence*, and that is *Allah* (SWT)!

[3] The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

[4] The expression: “*between its both hands*” is an Arabic *tongue* expression meaning “*before=in front of*!”

[5] The early writings of the *founder and designator* of Christianity to the various churches referred to the now called “*Gospels*” as the “*Euangelion*” (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix “*eu*” means “*true*” or “*good*” and denoting “weighty, authoritative, and official message,” and “*Angelion*” means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the “*Euangelion*” was *changed* to *become* the proclaimed “*Gospel*.” The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the “*Enjeel*.” Thus, after the *Torah* was defiled post *Mosa’s* (*Moses’*) death, through *deletions*, *additions* and other *alterations*, the *Enjeel* (*Euangelion*) through Jesus, came to *rectify* the situation with respect to the Torah!

[6] See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيم**!”

[7] See the *Lexicon* attached to this *Translation* for “*hekma*!”

[8] See the *Lexicon* attached to this word *Translation* for elaboration.

[9] That is they are *allegorical, and impart different meanings over time* or to *different perceptions*! The suffix *“-she[y m]”* is for the feminine “**ات**!”

[10] See the *Lexicon* attached to this *Translation* for the *distinction* between “**تبع**”= *followed* and “**اتّبع**”= *closely-followed*!

(*ultimate: construing/ explanation*); and not knows its[x] *ta'aweela* (=*ta'aweele*) except Allah and the *ra'sekhoona*[11] (*firmly and profoundly established-ones*) in the erudition-/knowledge say they[z]: we believed by it[x]; each (*is*) from *ende* (*springing from the munificence of/ by Rule of*) our Lord; and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's**[12] (*hearts-intellects*)'s possessors.	تَأۡوِيلِهِۦۗ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٧
8. (*O*), our Lord: let-not [*You*[s]] swerve our hearts after when divinely-guided us [*You*[s]]; and let-grant for us [*You*[s]] from *ladon*[13] (*directly and possessively from*) You[g] a mercy[w]; verily You[g] You[s] (*are*) The *Wahhabo* (*iterative-Granter*).	رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٨
9. O, our Lord: verily You[g] (*are*) the mankind's Gatherer for a day[x] no suspicion[x] (*is*) in it[x]; verily Allah not unfulfills the appointment.	رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٩
10. Verily who[r] unbelieved they[z] never enrich[14] *a'n*[15] (*regarding*) them their possessions, and neither their children from Allah a thing; and those, they (*are*) The Fire's[w] fuel[16].	إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ هُمۡ وَقُودُ ٱلنَّارِ ١٠
11. As wont/praxis (*of*) Pharaoh's *aal'e* (*family/ house-/ kin/ chiefs/ followers*) and who[r] (*were*) of before them, they[z] denied by Our *Aya'te*[w] (*messages/ signs/ proofs*) so took them Allah by their offenses; and Allah (*is*) hard/severe (*in*) the punishment.	كَدَأۡبِ ءَالِ فِرۡعَوۡنَ وَٱلَّذِينَ مِن قَبۡلِهِمۡۚ كَذَّبُواْ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۗ وَٱللَّهُ شَدِيدُ ٱلۡعِقَابِ ١١
12. Let-say [*you*[s]] for whom[r] unbelieved they[z], shall (*be*) worsted you[z] and (*shall be*) thronged you[z] to Hell[w] and wretched (*is*) the *mehad* (*bed/ resting place/ cradle/-fixed expanse*).	قُل لِّلَّذِينَ كَفَرُواْ سَتُغۡلَبُونَ وَتُحۡشَرُونَ إِلَىٰ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمِهَادُ ١٢
13. *Qad* (*already and affirmatively*) was for you[b] an *Ayaton*[w] (*message/ sign/ proof*) in *fe'a'tay'ne*[w] (*two: bands/ military detachments/ groups*)[w] both (*of*) them met; a *fe'aton*[w] (*band/ military detachments/ group*)[w] mutually fights in Allah's path while another[w17] unbeliever[w]; they[z] see them twice their-like, the eye's seeing; and Allah supports[18] by His succor whom[p] [*He*] wills; verily in *tha'leka (afar-that-it)*[x] surely (*is*) an *aebratan* (*instructive parable/ example*) for the *abssa're* (*insights-/ discernments*) possessors.	قَدۡ كَانَ لَكُمۡ ءَايَةٞ فِي فِئَتَيۡنِ ٱلۡتَقَتَاۖ فِئَةٞ تُقَٰتِلُ فِي سَبِيلِ ٱللَّهِ وَأُخۡرَىٰ كَافِرَةٞ يَرَوۡنَهُم مِّثۡلَيۡهِمۡ رَأۡيَ ٱلۡعَيۡنِۚ وَٱللَّهُ يُؤَيِّدُ بِنَصۡرِهِۦ مَن يَشَآءُۚ إِنَّ فِي ذَٰلِكَ لَعِبۡرَةٗ لِّأُوْلِي ٱلۡأَبۡصَٰرِ ١٣

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11 The word "*ra'sekhoona*" is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: *he-they* that are *firmly and profoundly established people*!

12 See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"= the *albab's* possessors!

13 The word "**لدن**" is closer than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which is *closer spatially* and *more specific*! So, "*directly and possessively*" seems to indicate such closeness! See **اللسان**!

14 The word "**تغني**" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task or requirement*! Hence "enriches" is *superior*!

15 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

16 The word "**الوَقود، بفتح الواو**" is primarily *firewood*, but also it could mean *any* fuel! See **اللسان**!

17 The word "**أخرى**" is *feminine, singular noun*, hence: "*another*[w]!" So, *unbeliever*[w] is *superscripted*[w]!

18 The word "**يؤيد**" comes from the "**أيد**" which is that "(*divine*) Might," as in the *Ayah*: "And the Heaven We built it by (*divine*) Might" (S51: 47), a kind of "Might" which Allah *alone* possesses!

14. (*Had been*) adorned for the mankind love (*of*) the (*carnal*) desires[w]: [of][19] the women, and the sons, and the heaps (*of*) the heaped-up of [the] gold and [the] silver, and [the] horses[w] the *musawwama'te* (*marked/ imprinted*), and the *an'aa'me*[w20] (*cattle/ sheep/ goats/ and camels*)[w] and the *hartha* (*tillage/ cultivation*); *tha'leka* (*afar-that-it*)[x] (*is*) a *mata'ao*[21] (*resource for transitory worldly delights*) (*of*) the life[w] (*of*) the world [w]; and Allah has *husno*[22] (*ultimately meritorious beauty*) the *ma'aabe*[23] (*willful-return*).	زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾
15. Let-say [*you*[s]]: shall *ouna'bbe'okom* ([*I*] *inform you*[b] *by piece-of-significant-and-availing-news*) by *khayren* (*choicer/ superior-/ worthier*) than *tha'lekum* (*collective-afar-that*); for whom[r] *ettaqaw* (*they who had reverentially guarded not to displease Allah*) *enda* (*by munificence of/ by Rule of*) their Lord gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w]; and spouses (*wives*) *muttahharaton* (*they*[y] *having been purged*); and a *redhwanon* (*ultimate-gratification*) from Allah; and Allah (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*) by the *eba'de* (*worshippers/ submitters/ slaves*).	۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ﴿١٥﴾
16. Who[r] say they [z]: (*O*), our Lord verily we, we believed, so Let [*You*[s]] forgive for us our offenses and let-[*You*[s]] preclude us (*from*) The Fire's[w] torment.	ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾
17. The *ssabereena* (*people of patience*) and the *ssadeqeena* (*always-truth-enforcers*), and the *qa'neteena* (*they who are: devotedly obeyers/ submitters*), and the he-expenders, and the *mustaghfereena* (*forgiveness he-seekers*) by the *as'ha're* (*dawns' ere*).	ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ﴿١٧﴾
18. Witnessed/testified Allah that no an *elaha* (*a deity*) except Him, and the angels and possessors (*of*) the erudition/knowledge, *Qa'eman*[24] (*constantly-Stander-/Maintainer* [*He*]) by the *qestte*[25] (*absolute justice post removal of injustice*); no an *elaha* (*a deity*) except Him, The Mighty The *Hakeemo*[26] (*infinite hekmah Possessor*).	شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾
19. Verily the religion *enda* (*by: Rule/ Dicta/ Munificence*) (*of*) Allah (*is*) [the] Islam; and not differed who[r] *oto* (*had been given/ accorded they*[z]) the book except from	إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ

[19] That is *for*, but "of" is *more descriptive* as "of" indicates "*selectiveness*" versus "for" suggests "*entireness*!"

[20] The word "the *an'am*" ="الأنعام" or "*na'am*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خلف و ظلف"= *cattle, sheep, goats, and camels*!

[21] The word "متاع"="*mata'ao*" is rooted in the word "متّع," with many meanings, among them: a *resource for transitory worldly delight*! See the *Lexicon* attached to this *Translation* for elaboration!

[22] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

[23] The word "المآب" has several meanings, such as: (1) *return to the place of abode*, (2) *return to the source of authority* (such as Allah, SWT) by way of repenting, *all applying for entities with will*! So it's a *willful-return*! See الراغب!

[24] The word "قائماً" is an *adverbial* construct; see إعراب القرآن، لمحمود صافي and الطبري! For lack of a better word in English to depict this *adverbial sense* the word "*constantly*" was prefixed to "*Maintainer*!" I chose "*Maintainer*" in its sense of "*keeping in state of constant efficiency and validity*," a state *doable by Allah only*!

[25] The word "القسط" is *not* just "*justice*"= "العدل." Thus, "القسط" is *absolute justice post removal of the injustice*. See the *Lexicon* attached to this *Translation* for the difference between "القسط" and "العدل!"

[26] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

after what came (*to*) them the erudition/knowledge, *baghyyan* (*selfish excessiveness/transgression*) among them; and whoever [*he*] unbelieves by Allah's *Aya'te*[w] (*messages/signs/proofs*) then verily Allah (*is*) swift (*in*) the reckoning.	إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩
20. So *en*(*if*) mutually they[z] argued you[s] then let-say [*you*[s]]: *aslamto* (*I consigned*) my face (*i.e. entity*) for Allah, and who[p] *ettaba'an*[27] ([*he*] *who closely followed me*); and let-say [*you*[s]] for whom[p] *oto* (*they*[z] *had been accorded*) the book, and the *ommeyeena*[28] (*they who are unlettered/the Arabs*): *a'aslamtom* (*have you*[z] *become Muslims*); so *en* (*if*) *aslamo* (*they*[z] *became Muslims*), then *Qad* (*already and affirmatively*) *ihtadaw* (*they*[z] *found and accepted the divine-guidance*); and if they[z] diverted, then verily only on you[s] (*is*) the announcement, and Allah (*is*) *Basseeron* (*keen: Seer-/comprehensive Knower of the facts and their ultimate consequences*) by the *eba'de* (*worshippers/submitters/slaves*).	فَإِنۡ حَآجُّوكَ فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ٢٠
21. Verily who[r] they[z] unbelieve by Allah's *Aya'te*[w] (*messages-/signs/proofs*) and they[z] kill[29] the prophets by other than a right, and they[z] kill whom[p] command they[z] by the *qestte* (*absolute justice post removal of injustice*) of the mankind, so *bashsher*[30] (*let-tell you*[s] *pleasant tidings to*) them, by a painful torment.	إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ حَقّٖ وَيَقۡتُلُونَ ٱلَّذِينَ يَأۡمُرُونَ بِٱلۡقِسۡطِ مِنَ ٱلنَّاسِ فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ٢١
22. Those who[r] (*had*) miscarried[w] their works[w] in the world[w] and the Hereafter[w]; and not for them of succorers.	أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٢
23. Have not [*you*[s]] seen to whom[r] *oto* (*they*[z] *had been allotted/accorded*) a lot of the book, they[z] (*are being*) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (*are*) shunners.	أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يُدۡعَوۡنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحۡكُمَ بَيۡنَهُمۡ ثُمَّ يَتَوَلَّىٰ فَرِيقٞ مِّنۡهُمۡ وَهُم مُّعۡرِضُونَ ٢٣
24. *Tha'leka (afar-that-it)*[x] (*is*) because verily they said: never touches/betides us The Fire[w] except days *ma'adoda'ten*[w] (*a few/countables*)[w] and beguiled them in their religion what they[z] were *yaftarona* (*they*[z] *craft a lie for fraudulent end*).	ذَٰلِكَ بِأَنَّهُمۡ قَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامٗا مَّعۡدُودَٰتٖۖ وَغَرَّهُمۡ فِي دِينِهِم مَّا كَانُواْ يَفۡتَرُونَ ٢٤
25. So how *edha*[31] (*when*) We gathered them for a day[x] no suspicion (*is*) in it[x] and (*had been*) fulfilled-she[y32] every self[w] what earned-she[y] while they (*are*) not *yodh'lamoona*[33] (*to be wronged they*[z]).	فَكَيۡفَ إِذَا جَمَعۡنَٰهُمۡ لِيَوۡمٖ لَّا رَيۡبَ فِيهِ وَوُفِّيَتۡ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٥

[27] The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "**إتّبع**" *not* "**تبع**!"

[28] The word "**أمّيين**" (*referring to the Arabs*) is the *plural* for "**أمي**" = "*unlettered*!" In English "*unlettered*" is an *adjective*, so *no* plural for it! So I resorted to *transliteration* and *parenthetical explanation*! Also the "**أميّين**" could mean the *Gentiles*!

[29] The word "kill" here is used in the *present/future* tense is, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*! (Reader must bear in mind *prophet* vis-à-vis *messenger*)!

[30] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=**بشّرَ\ يُبشّرِ\مُبَشّرٌ**!

[31] This "**إذا**" is *not* a conditional article, See **مغني اللبيب**, **اعراب القرآن، لـ محمود صافي**, and **الدر المصون لت أحمد الحلبي**!

[32] The word "**وفّيت**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! Thus, "**وفّيت**" means had been *endeavored and gathered the last part of an obligation and fulfilled it*!

[33] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

26. Let-say [you[s]]: *Allahumma*[34] (*O, Allah*) Owner (*of*) The proprietorship[x]; *to'atey* ([*You*[s]] *accord/give*) the proprietorship[x] for whom[p] [*You*[s]] will and [*You*[s]] wrest The proprietorship[x] from whom[p] [*You*[s]] will; and [*You*[s]] aggrandize/dignify whom[p] [*You*[s]] will and [*You*[s]] humiliate whom[p] [*You*[s]] will; by Your[t] Hand[35] (*is*) the *khayro* (*mercy/revelation/goodness/worthiness/possession/provision/power/rain*); verily You[g] (*are*) over every thing (*is*) Omnipotent.	قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٦
27. [*You*[s]] transpierce the night in the day; and [*You*[s]] transpierce the day in the night; and *tokhrejo* ([*You*[s]] *emerge/produce*) the *hayya* (*living/alive*) from the *mayye'te*[36] (*eventually dying entity*) and *tokhrejo* the *mayye'te* from the *hayya*; and *tar'zeqo* ([*You*[s]] *grant provisions/victuals for sustenance to*) whom[p] [*You*[s]] will by other than a count.	تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ٢٧
28. Let-not *yattakhethee*[37] (*they*[z] *take and make*) the believers the unbelievers *awle'ya*[38] (*allies/guardians*) of without/-lesser than[39] the believers; and whoever [*he*] does *tha'leka* (*afar-that-it*)[x] then (*that is*) not of Allah in a thing, except that *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) from them a *toqattan*[w] (*a circumspective precaution*)[w]; and *youhadhdherokum* (*cautions you*[b]) Allah *Nafsaho*[40] (*Hisself, i.e. His retribution*), and to Allah (*is*) the destiny.	لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ٢٨
29. Let-say [*you*[s]]: *en* (*if*) you[z] hide what (*is*) in your[n] chests or you[z] disclose/flash it[x] Allah knows it[x] and [*He*] knows what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; and Allah over every thing (*is*) Omnipotent.	قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٩
30. Day finds each self[w] what worked-she[y] of *khayren*[x] (*goodness/desirables/provision/worship*)[x] *muhdharan*[41] (*that which was presented/produced predeterminedly vis-à-vis time and place*); and what worked-she[y] of an ill[x] [*it*[w]] longs[42] if that (*were*) between it[w43] and between [it[x]][44] an	يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ

[34] The expression "اللهم"= "يا الله" means a call of *invoking/supplicating/beseeching* Allah!

[35] Some say that the "hands" are *symbols* of divine Might! What must be remembered is that *none* in existence *like Allah*, so there is *no*-way to compare Allah's "Hands" with anything!

[36] The word "*mayye'te*" is *commonly confused with* "*may'te*," has *no* exact English equivalent *per se*! So, "*mayye'te*" is best *approximated* by an entity that will be *eventually-dying*, whereas "*may'te*,"= "ميْت" with a *sokoon* on the "ي" means "*dead*"! The Qur'an is 100% consistent in this regards!

[37] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always taking and presuminf some thing* about what was taken! Thus, it is *not* just the mere *taking*!

[38] The word "أولياء" could also mean: friends, protectors, allies!

[39] That is *besides or in preference to* the believers!

[40] That is His *retribution* if you[f] violate His Criteria of established *Sahreyah* maxims!

[41] The word "*muhdharan*"= "محضرا" is *passive objective noun* rooted in the past tense verb of "حضر," So "محضرا" means: *presented predeterminedly vis-à-vis time and place*), such as the student in a classroom!

[42] The word "تود" means having an *earnest desire* for some thing *beyond* reach, i.e. it *cannot materialize in life*, but *surely will materialize in the Hereafter*!

[43] This "*it*[w]" refers to the "النفس" (*the self*[w]), *in Arabic* a *feminine gender*, so its[w] reference *must be feminized*!

[44] This "*it*[x]" refers to "السوء," *the ill*, in Arabic a *masculine gender*, so its[x] reference *must be* made *masculine*!

amadan[45] (*term-limit end*) afar; and *youhadhdhero-kum* (*cautions you*[b]) Allah *Nafsaho*[46] (*Himself, i.e. His retribution*), and Allah (*is*) *Ra'oofon*[47] (*iteratively Forbearer/Clement*) by the *eba'de*(*worshippers/submitters/slaves*).	أَمَدًۢا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ٣٠
31. Let-say [*you*[s]]: *en* (*if*) were you[c] loving Allah then *ettabe'oney*[48] (*let-you*[z] *closely-follow me*) (*then*) Allah (*shall*) love you[b] and [*He*] forgives for you[b] your[n] offenses; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٣١
32. Let-say [*you*[s]]: let-obey you[z] Allah and the messenger; then *en* (*if*) they[z] diverted, then verily Allah loves not the unbelievers.	قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ٣٢
33. Verily Allah *estafa*[49] (*superlatively and exclusively selected*) Adam and *Noohan* (*Noah*) and *aala*[50] (*family/house/kin/chiefs/followers*) *Ebraheema* (*Abraham*), and *aala Imrana* over the worlds.	۞ إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ٣٣
34. A progeny[w] some (*of*) it[w] of some; and Allah (*is*) *Sa'meeon*[51] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٣٤
35. *Edh* (*when*) said-she[y] *Imran's* woman/wife: my Lord, verily I vowed for You[g] what (*is*) in my belly, votary[52]; so *taqabbal*[53] (*let-clemently accept* [*You*[s]]) from me, verily You[g], You[s] (*are*) The *Sa'meeo*[54] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.	إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٥
36. Then *lamma* (*when/whence*) delivered-she[y] her, said she[y]: my Lord, verily I delivered her a female; and Allah (*is*) knowinger by what delivered-she[y]; and not the male (*is*) like the female; and that I named her *Maryama* (*Mary*); and verily I refuge her by You[g] and her offsprings (*too*) from the Satan, the *ra'jeeme*	فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ

45 The word "ألأمد" = "نـهاية الأجل," i.e. the term-limit end! See اللسان!

46 See See the *Lexicon* attached to this *Translation* regarding "*Nafsaho*!"

47 The word "رؤوف" of "الرأفة" which is more *intensive* than "الرحمة," as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرأفة" is *in addition* to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرأفة" is a *protective*-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج!

48 The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "اِتّبعوا" *not* "اِتبعوا!"

49 The word "اِصطفى" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على!" In the case of (a) it *could* include *more than a single element*! In the case of (b) it means it is *exclusivity*, of "الاصطفاء," that is "الاصطفاء" is *exclusively* for a *single* element! See the *Lexicon* to this *Translation* for elaboration and specific examples!

50 The word "آل" has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders! (4) The distant indistinguishable human apparition! It is also used to *ennoble* and *dignify*!

51 See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمِع!"

52 The word "*muharraran*"= "مُحَرراً" is an *objective, masculine singular noun*, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary!

53 The word used in The Qur'an is "تقبل," *not* "اِقبل"=accept. Thus, "تقبّل" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, تقبّل= [*You*[s]] *clemently accept*!

54 See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمِع!"

(*he-who is ever multitudinously stoned/cursed*).	وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ٣٦
37. So *taqabbala*[55] (*clemently accepted*) her, her Lord by an acceptance *hasanan* (*ultimate meritorious deed*); and sprouted[56] her [*He*] a sprouting *hasanan*; and [*He*] (*caused to*) sponsor her *Zacharia*; everywhen [*he*] entered on her the niche[57] [*he*] found *enda* (*by*) her a *rez'qan*[x] (*provision/victual*)[x]; said [*he*]: O, *Maryamo* (*Mary*) wherefrom[58] for you[y] this; said she[y]: it[x] (*is*) from *ende* (*by munificence of/by Rule of*) Allah; verily Allah *yarzoqo* (*grants provisions/victuals*) whom[p] [*He*] wills by other than a count.	فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٣٧
38. Afar-there[59] prayed (*to*) /invoked *Zacharia* his Lord, said [*he*]: my Lord let-grant [*You*[s]] for me from *ladon*[60] (*directly and possessively from*) You[g] a good[w] progeny[61] ; verily You[g] (*are*) *Sa'meeo*[62] (*Acute-Hearer-/favorable Answerer to*) the prayer/invocation.	هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨
39. So [called-she[y]] him the angels[x63] while he (*was*) standing/stander praying in the niche: verily Allah *youbashshero*[64] (*tells pleasant tidings to*) you[g] by *Yahya* (*John*), *mussaddeqan*[65] (*accepter as credible*) by a word[66] of Allah, and a master/forbearer, and *hassoran*[67] (*chastely abstainer*) and a prophet of the *ssa'leheena* (*righteous-people*).	فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ٣٩
40. Said [*he*]: my Lord/lord[68] wherefrom[69] (*to*) be for me a *gholamon*[70] (*boy*) while *qad* (*already and affirmatively*) attained me the agedness/elderliness and my woman-/wife (*is*) a barren/sterile; said [*He/he*]: like *tha'leka* (*afar-that-it*)[x] Allah does what [*He*] wills.	قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ ۖ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ٤٠
41. Said [*he*]: my Lord/lord, let-make [*You*[s]]/*you*[s]] for me an *Aya'tan*[w] (*sign*)[w]; said [*He/he*]: your[t] *Aya'to*[w]=	قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۖ قَالَ

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55 In this case, as in this great *Ayah*, Allah *clemently* or *mercifully* accepted Mary's *rearing*!

56 The word "أنبتها," "sprouted her," not only in the sense of *began* her growth but *developed* her, which is yet another meaning of "sprout!'

57 The word "*niche*"= "محراب" named "محراب" *to worship* in it, meaning to *wage war ageist the Satan*!

58 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

59 In Arabic the words: "هنا," "هناك," and "هنلك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" Thus, "هنلك" implies that *Zacharia's* prayer came *later*, i.e. *not there and then* when Mary said: "verily, Allah provides whom He wills without count."

60 The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (You) seems to indicate such *closeness*! See اللسان!

61 The word "ذرّيّة" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! In this context *progeny* seems to be what applies!

62 See the *Lexicon* attached to this *Translation* for this multi-meaning word the "*Same'o*"= "المُسمع!"

63 See the *Lexicon* attached to this *Translation* for the word "الملائكة" although in the *plural* what is meant is *one great* angel, that of *Gabriel*. Some time in the Arabic *tongue* expressions they say: where are the "*princes*" or the "*bosses*" when they mean the *prince* or the *boss* respectively! Also, since the "الملائكة"= angels, is a "*broken plural*" in Arabic Grammar, its reference is *feminized*, hence "called-*she*[y] him!"

64 See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\يُبَشِّر\مُبَشِّر!

65 The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

66 The expression "*by word of Allah*" means Allah's messenger and prophet *Isa* (*Jesus*) peace be upon him and his chaste mother, who came into existence by Allah's word: "*be*" and he became!

67 The word "حصورا" is a *subjective* noun in the *intensive* form, meaning he who is *abstainer* (from sexual activities, *while capable of doing it*)! That is to say: he who is *chastely abstainer*!

68 The word "رب," in "ربِّ" here could mean: (1) *Allah* or (2) the *Arch Angel*, *Gabriel*! See القرطبي!

69 The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom!

70 The word "*gholamon*" means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

(*Aya’tan*[w] *is*) that [*you*[s]] speak not (*to*) the mankind (*for*) three days, save symbolically[71]; and let-remember [*you*[s]] your[t] Lord myriadly, and *sabbeh*[72] (*let-say* [*you*[s]]: *subhana Allah*) by the *aasheyye*[73] (*the early part of night*) and the *ebka’re*[74] (*a little after sun rise until mid-day*).	ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ﴿٤١﴾
42. And *edh* (*when*) said-she[y] the angels (*Arch Angle Gabriele*): O, *Maryamo* (*Mary*) verily Allah *esstafa*[75] (*superlatively and exclusively selected*) you[yg] and *tahha’ra’ke* ([*He*] *purged you*[yg]) and *esstafa* [*He*] you[y] over the worlds’ women.	وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ﴿٤٢﴾
43. O, *Maryamo* (*Mary*): *uq’no’tee* (*let-you*[y]*: devotedly-obey/-submit*) for your[y] Lord and let-kowtow [*you*[y g]] and *erka’ey* (*let-markedly bow* [*you*[y g]] *i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra’keyeena* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).	يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾
44. *Tha’leka* (*that-afar-it/ that*) (*is*) of the invisible *an’ba’e*[x76] (*significant-and-availing-tidings*)[x] [*We*] reveal[77] it[x] to you[g]; and you[g] were not *laday*[78] (*directly present by*) them *edh* (*when*) throwing they[z] their pens (*arrows*), which (*of*) them (*should*) sponsor *Maryama* (*Mary*); and you[g] were not *laday* them *edh* dispute they[z] (*as to the sponsorship of her upbringing*).	ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾
45. *Edh* (*when*) said-she[y] the angels (*Arch Angle Gabriele*) O, *Maryamo* (*Mary*) verily Allah *youbashshero*[79] (*tells pleasant tidings to*) you[y g] by a word from Him, his name (*is*): the Messiah *Esa* (*Jesus*), *Maryama’s* (*Mary’s*) son, notable/prestigious in the world[w] and the Hereafter[w] and of the *mugarrabeena* (*he-who is among the ones brought nighest to Allah*).	إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾
46. And [*he*] speaks (*to*) the mankind in the cradle and *kahlan* (*maturely*) and of the *ssa’leheena*[80] (*righteous-people*).	وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾
47. Said-she[y]: my lord (*Arch Angle Gabriele*) where-from[81] (*to*) be for me a child[82] while not *yamsas* (*touch/ come-*	قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ

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[71] That is gesturally!

[72] The phrase “*subhana Allah*,” means: *Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[73] The word: **العشى** = “*early part of night*,” as there is *no* English equivalent for “**العشى**”!

[74] The word: **إبكار**=the time period spanning *a little after sun rise until mid-day*.

[75] See the *Lexicon* attached to this *Translation* or footnote 657 above for elaboration on this word!

[76] See the *Lexicon* attached to this *Translation* for “*naba’a*!”

[77] The word “**نوحى**” is rooted in “**وحى أو أوحى**” which denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “**الوحى**” is *fire*3or *king*! See **اللسان**!

[78] The word “**لدى**” in “**لديهم**” from “**لدن**” is *closer* than “**عند**” as you can say: “**عندي مال و المال ليس بقبضتك الآن**,” so “**لدن**” which *closer spatially and more specific*! So, “*directly present by*” (them) seems to *indicate such closeness*! See **اللسان**!

[79] See footnote 644 above regarding **يبشر**!

[80] The Arabic word “**الصالحين**” is *plural* for “**صالح**,” of which he, *Esa*, is *one* of them. The English word “*righteous*” is an *adjective* so *no plural* for it; hence, *salehen* (*righteous people*)! He spoke in the “*cradle*” as a *phenomenal sign/proof* exonerating his chaste mother, and “*maturely*” as *Allah’s Prophet and Messenger* to the *Israelites*!

[81] See footnote 681 above, regarding “**أنّى**!”

[82] The word “**ولد**” applies to a “*son*” *or* a “*daughter*!” See **الهادي**!

on to/had sexual relation with) me a human; said [*he*]: like *tha'leka* (*that-afar-it/that*) Allah creates what[83] [*He*]wills; if [*He*] judged a matter[x] so verily only says [*He*] for it[x]: let-[*you*[s]] be so [*it*[x]] is.	يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧
48. And [*He*] teaches him the book,[84]* and the *hekmata*[w85] (*wisdom*)[w] and the Torah and the Euangelion[86].	وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٤٨
49. And a messenger to Israel's sons: *anney* (*that I*) *qad* (*already and affirmatively*) came (*to*) you[b] by an *Ayaten*[w] (*miracle/sign/proof*)[w] from your[n] Lord; verily [*I*] create for you[b] of the mud like the bird's-mold[x] then [*I*] blow in it[x]; then [*it*[x]] be[w] a bird[x] by Allah's leave; and [*I*] cure the *akmah* (*blind at birth*) and the leper; and [*I*] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([*I*] *inform by piece-of-significant-and-availing-news to*) you[b] by what you[z] eat and what you[z] save in your[n] houses; verily in *tha'leka* (*that-afar-it/that*) surely (*is*) an *Ayatan*[w] (*sign/proof*)[w] for you[b] *en*(*if*) you[c] were believers.	وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ إِنَّ فِى ذَٰلِكَ لَـَٔايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ٤٩
50. And *mussaddeqan*[87] (*accepter as credible*) for what (*had been*) between-my-hands[w] (*i.e.before me*) of the Torah; and to legitimize [*I*] for you[b] some (*of that*) which[x] (*had been*) illegitimated on you[b]; and I came (*to*) you[b] by an *Ayaten*[w] (*miracle/sign/proof*)[w] from your[n] Lord; so *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah and let-you[z] obey [*me*][88].	وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ وَجِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ٥٠
51. Verily Allah (*is*) my Lord and your[n] Lord, so let-worship Him you[z]; this (*is*) *Sse'ratten* (*road/way*) straight.	إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٥١
52. Then *lamma* (*when/whence*) sensed *Esa* (*Jesus*) from them the unbelief said[*he*]:who[a](*are*)my succorers to Allah; said the Disciples: we (*are*) Allah's succorers, we believed by Allah and let-witness-/testify [*you*[s]] by- such we surely(*are*)Muslims(*consigners to Allah*).	۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ٥٢
53. (*O*), our Lord: we believed by what (*had*) descended You[g] and *ettaba'na* (*we closely-followed*) the messenger, so let-[*You*[s]] write us with the witnesses.	رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ٥٣
54. And machinated they[z] machination, and Allah (*is*)	وَمَكَرُوا۟ وَمَكَرَ ٱللَّهُ وَٱللَّهُ خَيْرُ

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[83] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[84]The word "الكتاب"=book, or "الكتابة"=writing, i.e. *hand-writing*! See القرطبي!

[85] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[86] This translator does *not* believe it is *fit* to *parenthetically* state "*the Gospel*" for the *Euangelion*, as the *Euangelion* is the *pure and unaltered divine Book* to *Isa* (*Jesus*); whereas the *Gospel* is *verifiably authored* book by *mostly unknown authors*; and is *verifiably full of errors and contradictions*!

[87] The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*!

[88] The letter "ن" in "اطيعون," by Arabic (*Linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فارهبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

khayro (*superior/ worthier*) of the machinators.	ٱلۡمَـٰكِرِينَ ﴿٥٤﴾
55. *Edh* (*when*) Allah said: O, *Esa* (*Jesus*), verily I am *mutawafeeka*[89] (*receiving you^{g} whole*) and raising you^{g} to Me, and purging you^{g} [*I*] from whom^{r} unbelieved they^{z}; and [*I am*] making whom^{r} *ettaba'aka*[90] (*they^{z} who closely followed you^{g}*) above whom^{r} unbelieved they^{z}, to The *Qeyamatey's^{w}* (*Judgment's*) Day; afterwards to Me (*is*) your^{n} return then [*I*] rule among you^{b} in what you^{c} were in it^{x} differing.	إِذۡ قَالَ ٱللَّهُ يَـٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَـٰمَةِ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٥٥﴾
56. So as-to who^{r} unbelieved they^{z}, then [*I*] torment them a hard/severe torment in the world^{w} and the Hereafter^{w}; and not for them of succorers.	فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّـٰصِرِينَ ﴿٥٦﴾
57. And as-to whom^{r} they^{z} believed and they^{z} worked the righteous-works^{w} so fulfills[91] (*for*) them [*He*] their remunerations; and Allah loves not the *dha'lemeena*[92] (*injustice-doers*).	وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿٥٧﴾
58. *Tha'leka^{x}* (*that-afar-it/ that*)^{x} [*We*] recite it^{x} on you^{g} of the *Aya'te^{w}* (*messages/ signs/ proofs*) and The *Thekro* (*Qur'an*) The *Hakeeme,*[93] *infinite hekmah*[94] *Possessor*).	ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَـٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ ﴿٥٨﴾
59. Verily *Esa's* (*Jesus'*) parable/example *enda* (*by rule of*) Allah (*is*) like Adam's parable/example, [*He*] created him of *tora'ben* (*crushed sand*); afterwards [*He*] said to him: let-[*you^{s}*] be, so [*he*] is.	إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ﴿٥٩﴾
60. The right (*is*) from your^{r} Lord so let-not be [*you^{s}*] of the dubitantes.	ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ ﴿٦٠﴾
61. So whoever [*he*] mutually argued you^{g} in him (*Esa/-Jesus*) from after what came (*to*) you^{g} of the knowledge-/erudition, then let-say [*you^{s}*]: let-come you^{z}: [*we*] summon our sons and your^{n} sons and our women and your^{n} women and our selves^{w} and your^{n} selves^{w} afterwards *nabta'hel* ([*we*] *elaborately supplicate-/ mutually curse*), then [*we*] make Allah's curse on the liars.	فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا وَنِسَآءَكُمۡ وَأَنفُسَنَا وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَـٰذِبِينَ ﴿٦١﴾
62. Verily this (*is*) surely it^{x} (*is*) the narrative^{x} the right^{x}; and not of an *elahen* (*a deity*) except Allah; and verily Allah (*is*) surely He (*is*) The Mighty The *Hakeemo*[95] (*infinite hekmah*[96] *Possessor*).	إِنَّ هَـٰذَا لَهُوَ ٱلۡقَصَصُ ٱلۡحَقُّۚ وَمَا مِنۡ إِلَـٰهٍ إِلَّا ٱللَّهُۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٦٢﴾
63. So *en* (*if*) they^{z} diverted, then verily Allah (*is*)	فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ عَلِيمُۢ

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[89] The word متوفيك = أني مستلمك كاملا، أي ليس فقط بالروح دون الجسم! و المسيح عليه السلام سوف يموت بعد رجوعه إلى الأرض وقتله المسيح الدّجّال! أنظر اللسان So *mutwaffeka*=I am recieving you^{g} in *whole*, i.e. *body and soul*!

[90] The word "*closely*" is used to *intensify* the word "*followed*," as the Arabic is "إتّبعوك" *not* "أتبعوك!"

[91] The word "يوفي" in "يوفيهم," from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*!

[92] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

[93] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[94] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[95] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[96] See *Lexicon* attached to this *Translation* for "*hekma*!"

Omniscient by the corrupters.	بِٱلْمُفْسِدِينَ ٦٣
64. Le-say[you[s]]: O, folks (*of*) the book let-come you[z] to a *sawa*(*mutually agreeable/equitable/even*) word between us and [between] you[b]: that not [*we*] worship except Allah and [*we*] partner not by Him a thing; and let-not *yattakhetha*[97] (*take and make*) some (*of*) us some (*as*) lords of lesser than/without Allah; then, *en*(*if*) they[z] diverted, then let-say [*you*[s]]: let-testify/witness you[z] by-such we surely (*are*) Muslims (*consigners to Allah*).	قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ٦٤
65. O, the book's folks, wherefore mutually you[z] argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she[y] the Torah[w] and the Euangelion[x98] except from after him; do then not reason you[z].	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ٦٥
66. Ha you[f] these mutually argued you[c] in what for you[b] by it[x] erudition/knowledge, so wherefore mutually argue you[z] in what not for you[b] by it[x] erudition-/knowledge; and Allah knows and you[f] know not.	هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٦٦
67. Neither was *Ebraheemo*(*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [and,] but [*he*] was *haneefan*[99] (*soundly leaning* [*he*]) Muslim, and [*he*] was not of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ٦٧
68. Verily worthiest (*of*) the mankind by *Ebraheema* (*Abraham*) (*are*) surely who[r] *ettaba'a* (*they*[z] *who closely-followed*) him, and this[x] [the] prophet, and who[r] they[z] believed; and Allah (*is*) the believers' *Wa'leyon* (*Guardian/Ally*).	إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ٦٨
69. Longed-she[y100] a *ta'efa'ton*[w] (*a group/faction/party*)[w] of the book's folks if[101] they[z] (*could*) mislead you[b] and not they[z] mislead except themselves[w] while not perceive they[z].	وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٦٩
70. O, you the book's folks: wherefore you[z] unbelieve by Allah's *Aya'te*[w] (*miracle/igns/proofs*) while you[f] witness.	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ٧٠
71. O, you the book's folks: wherefore addle you[z] the right[x] by the falsehood[x] and you[z] conceal the right[x] while you[f] know.	يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٧١
72. And said-she[y] a *tta'efa'ton*[w] (*group/faction/party*)[w] of the	وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ

97 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some thing* about what was taken! Thus, it is *not* just the mere *taking*!

98 See the *Lexicon* attached to this *Translation* for the word "*Euangelion*," presumably the "Gospel!"

99 The word "حنيفاً" = "ميلا," in this *Ayah* is a *predicate* construct (for كان), hence "incliner/soundly leaning [*he*]. See إعراب القرآن، لمحمود صافي! The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

100 The word "ودّت," translated as "*longed*-she[y]" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

101 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

book's folks: let-believe you^{z} by (*that*) which^{x} (*had been*) descended on who^{r} they^{z} believed the day's^{x} face^{x}[102] and let-unbelieve you^{z} (*by*) its^{x} end^{x}; *la'alla* (*craving currently unavailable deed that, perhaps*) they return they^{z}.	ءَامِنُواْ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾
73. And let-not believe you^{z} except for whom^{p} [*he*] followed your^{n} religion; let-say [*you^{s}*]: verily the divine-guidance (*is*) Allah's divine-guidance; that *youa'ta* (*to be accorded/given*) an *ahadon*[103] (*a: unique one/lone/any-one*) like what *oteytom* (*you^{c} had been accorded/given*) or they^{z} mutually argue (*with*) you^{b} *enda* (*by rule of*) your^{n} Lord; let-say [*you^{s}*]: verily the munificence^{x} (*is*) by Allah's hand^{w}[104] *youa'tey* ([*He*] *accords/gives*) it^{x} (*to*) whom^{p} [*He*] wills; and Allah (*is*) *Wa'seon*[105] (*Surrounder and encompassing all things*), Omniscient.	وَلَا تُؤْمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٧٣﴾
74. Particularizes [*He*] by His mercy^{w} whom^{p} [*He*] wills, and Allah (*is*) possessor (*of*) the munificence the great.	يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٧٤﴾
75. And of the book's folks whom^{p} *en* (*if*) [*you^{s}*] entrust him by a talent^{x}[106] *youaddey*[107] (*he personally delivers or performs his full obligations due to*) it^{x} to you^{g}; and of them whom^{p} *en* (*if*) [*you^{s}*] entrust him by a *dinar^{x}* (*a gold coin*)^{x} not *youaddey* it^{x} to you^{g} except when^{o}/as-long-as[108] you^{g} bided on him standing/stander; *tha'leka (afar-that-it)^{x}* (*is*) because verily said they^{z}: not on us in the *ommeyeena*[109] (*they who are unlettered/the Arabs*) a path; and say they^{z} on Allah the untruth while they know.	۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُواْ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾
76. *Bala*[110] (*certainly-not*); whoever [*he*] fulfilled[111] by his covenant and *ettaqa* (*he had reverentially guarded not to displease Allah*), then verily Allah loves the *mutaqeena* (*reverential guarders against Allah's displeasure*).	بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾
77. Verily who^{r} purchase they^{z} by Allah's covenant and their *ayma'ne* (*oaths*) a little price, those for them no *khalaqa*[112] (*good-portion/lot*) in the Hereafter^{w}, and	إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا

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102 The expression "day's face," is Arabic *tongue* expression meaning *the beginning of the day*!
103 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"
104 Some maintain that the "hands" are *symbols* of divine Might or Power!
105 The word "*wa'seon*" *is singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "surrounding and encompassing everything!"
106 A *talent*" = "**قنطار**" is an amount of *weight equal to 1,200ounces of gold*, used in *ancient time.*
107 With respect the word "*youaddey*," it is to be noted that it is from "أداء," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "**وفى**" *paid the full obligations in any way*!
108 See the *Lexicon* attached to this *Translation* regarding, "**ما المصدرية**!"
109 See the *Lexicon* attached to this *Translation* regarding "**أميين**!"
110 The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="**نعم**," see the *Lexicon* attached to this *Translation* for more elaboration!
111 The word "**اوفى**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! So, "**اوفى**" means had *endeavored and gathered the last part of an obligation and fulfilled it*!
112 The word "**خَلاَق**" has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See **الهادي**!

neither Allah speaks (*to*) them nor looks at them [*He*] The *Qeyamatey's*^{w} (*Judgment's*) Day, nor *youzakkey*[113] (*He*: *exculpates/befits/suits and blesses*) them, and for them (*is*) a painful torment.	خَلَٰقَ لَهُمۡ فِي ٱلۡأٓخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيۡهِمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَلَا يُزَكِّيهِمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٧٧
78. And verily of them surely a team, they^{z} twist their tongues by the book^{x} to you^{z} reckon it^{x} of the book^{x} while it^{x} (*is*) not of the book^{x}; and say they^{z}: it^{x} (*is*) from *ende* (*springing from/by rule of*) Allah while it^{x} (*is*) not from *ende* Allah; and they^{z} say on Allah the untruth while they know.	وَإِنَّ مِنۡهُمۡ لَفَرِيقٗا يَلۡوُۥنَ أَلۡسِنَتَهُم بِٱلۡكِتَٰبِ لِتَحۡسَبُوهُ مِنَ ٱلۡكِتَٰبِ وَمَا هُوَ مِنَ ٱلۡكِتَٰبِ وَيَقُولُونَ هُوَ مِنۡ عِندِ ٱللَّهِ وَمَا هُوَ مِنۡ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُمۡ يَعۡلَمُونَ ٧٨
79. Not was for a human that *youa'tey* (*accords/gives*) him Allah the book^{x} and the rule[114] and the prophet-hood^{w} afterwards [*he*] says for the mankind: let-you^{z} be *ebadan* (*worshippers/slaves*) for me of without-/lesser than Allah; [and,] but let-you^{z} be *rabbaneyyena* (*Lordly-clerics*) by what you^{c} were teaching the book and by what you^{c} were studying.	مَا كَانَ لِبَشَرٍ أَن يُؤۡتِيَهُ ٱللَّهُ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادٗا لِّي مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُواْ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمۡ تُعَلِّمُونَ ٱلۡكِتَٰبَ وَبِمَا كُنتُمۡ تَدۡرُسُونَ ٧٩
80. And not commands you^{b} [*he*] to *tattakhetho*[115] (*you*^{z} *take and presume*) the angels and the prophets lords; would [*he*] command you^{b} by the unbelief after *edh* (*when*) you^{f} (*are*) Muslims.	وَلَا يَأۡمُرَكُمۡ أَن تَتَّخِذُواْ ٱلۡمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرۡبَابًاۗ أَيَأۡمُرُكُم بِٱلۡكُفۡرِ بَعۡدَ إِذۡ أَنتُم مُّسۡلِمُونَ ٨٠
81. And *edh* (*when*) took Allah the prophets' *meethaqa*^{x}[116] (*ratified-covenant*) ^{x} for what *aa'taytokom* ([*I*] *accorded-/gave you*^{b}) of a book and *hekmaten*[117] (*wisdom*); afterwards came (*to*) you^{b} a messenger *mussaddeqon*[118] (*accepter as credible*) for what (*is*) with you^{b} to assuredly[119] believe you^{z} by him and surely assuredly succor him you^{z}; said [*He*]: have acknowledged you^{c} and took you^{c} on *tha'lekum* (*collective-afar-that*) *essrey*[120] (*my severe, heavy, personal, and most burdensome pledge-/obligation*); said they ^{z}: we acknowledged; said [*He*]: then let-witness-/testify you^{z} and I am with you^{b} of the Witnessers-/Testifiers.	وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ٨١
82. So whoever [*he*] shifted/diverted after *tha'leka* (*that-afar-it/that*) then those they (*are*) the *fa'seeqoona*[121] (*rebels vis-à-vis Allah's command*).	فَمَن تَوَلَّىٰ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٨٢

113 The word "يزكيهم" that's, and Allah is knowinger, [*He*] *exculpates, befits/suits* and *blessed*! See اللسان and التفاسير!

114 The word "the *hukman*"= "الحكم" is *subjective, singular, masculine noun* meaning: possession of *sound understanding effecting just judgment all around* with respect to *all* conducts of the possessor!

115 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and making and presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

116 The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

117 The English word "*wisdom*" is *highly inadequate* term to describe its supposed Arabic equivalent "*hekmah*!" See the *Lexicon* attached to this *Translation*, for an exposition!

118 The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*!

119 The "ل" in "لتؤمنن" and "لتنصرنّ" are *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

120 See the *Lexicon* attached to this *Translation* for more details for the word "*esr*" and its *awesome meanings* of various deflections.

121 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

83. Do then other than Allah's religion they^{z} desire; and for Him *aslama* (*had submitted to the criteria of Islam*) who^{p}(*are*) in the Heavens^{w} and the Earth^{w} voluntarily and coercively[122]; and to Him (*shall be*) returned they^{z}.	أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾
84. Le-say [*you*^{r}]: we believed by Allah and what (*had been*) descended on us and what (*had been*) descended on *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*) and *Es'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) and the *asba'tte* (*tribes/Israel's children*) and what *oteya* (*had been accorded/given to*) *Mosa* (*Moses*), and *Esa* (*Jesus*) and the prophets from their Lord; not differentiate [*we*] among an *ahaden*[123] (*a lone/any-one*) of them; and we (*are*) for Him (*are*) Muslims.	قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾
85. And whoever *yabtaghey*[124] ([*he*] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him], and [he] (*is*) in the Hereafter^{w} of the losers.	وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾
86. How divinely-guides Allah a people unbelieved they^{z} after their belief and witnessed/testified they^{z} that the messenger (*is*) right; and came^{x}[125] (*to*) them the evidences-she^{y}; and Allah divinely-guides not the people, the *dha'lemeena*[126] (*injustice-doers*).	كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾
87. Those their requital (*is*): verily on them (*is*) Allah's curse and the angels' and the mankind's wholes.	أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾
88. Immortals they^{z} (*are*) in it^{w} not (*to be*) lightened *a'n*[127] (*off*) them the torment, nor (*are*) they (*to be*) reprieved.	خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾
89. Except whom^{r} repented they^{z} from after *tha'leka* (*that-afar-it/that*) and reformed they^{z} then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾
90. Verily who^{r} unbelieved they^{z} after their belief, afterwards *izdado*[128] (*they^{z} further-augmented*) a unbelief never (*to be*) accepted their repentance; and those they (*are*) the strayers.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُو۟لَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ﴿٩٠﴾
91. Verily who^{r} unbelieved they^{z} and died they^{z} while	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَمَاتُوا۟ وَهُمْ كُفَّارٌ

122 See the *Lexicon* attached to this *Translation* for the *distinction* between "كَرهاً," *fat'ha* on the "كَ," as in this *Ayah*, and "كُرهاً," *dhammah* on the "كُ," as in (S46: 15), and "إكراه," as in (S2:256)!

123 See footnote 712 above regarding "أحد!"

124 The word "إبتغى"= "طلب حثيثاً" meaning: *earnestly quested*!

125 The word "جاء" in the locution "جاءهم," a *masculine* gender verb, instead of "جائتهم," for the "البيّنات" = "evidences-she, ^{y}" a *feminine* gender; however the coming , and Allah knows best, is in reference to a *masculine* gender, represented here by *both* the *superscript* "^{x}" on the word "came ^{x}" and the *hidden* pronoun [*he*], *immediately following the verb came*! The *reference* is for the "*right*"= *The Qur'an*, or the *Messenger*, that came with the valid proofs, and sound arguments. In Arabic the "*right*"= *The Qur'an*, the *Messenger all* are *masculine* genders, hence "جاء!" Clearly, the "هم" in "جاءهم,"is the *objective* pronoun!

126 The "ظالمين" = "the injustice-doer," as "الظُلم" = "injustice!"

127 See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter"عن!"

128 The word "نزداد" implies greater *intensity*, and اللتاج says it is "ابلغ!" So *further* is prefixed for this purpose!

they (*were*) unbelievers, then never (*to be*) accepted of an *aha'de*[129] (*a lone/any -one*) (*of*) them the Earth's[w] full (*of*) gold[x] even if [*he*] ransomed by it[x]; those for them (*is*) a painful torment and not for them of succorers.	فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا لَهُم مِّن نَّٰصِرِينَ ٩١
92. Never attain you[z] the *berra*[130] (*the-just-and-dutiful/ Paradise as a reward*), until you[z] expend of whatever you[z] love; and whatever you[z] expend of a thing[x] so verily Allah (*is*) by it[x] Omniscient.	لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ ٩٢
93. All the *tta'aamo*[x] (*wheat/edibles/food-grains*)[x] was legitimate for Israel's sons, except what illegitimized Israel on himself of before that *tonazzala* (*had been iteratively descended*) the Torah; let-say [*you*[s]]: then *oto* (*let-produce/come*) you[z] by the Torah[w] then you[z] recite it[w] *en*(*if*) you[b] were *ssadeqeena* (*always-truth-enforcers*).	۞ كُلُّ ٱلطَّعَامِ كَانَ حِلّٗا لِّبَنِيٓ إِسۡرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن تُنَزَّلَ ٱلتَّوۡرَىٰةُۚ قُلۡ فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ ٩٣
94. Then whoever *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah the untruth from after *tha'leka* (*afar-that-it*)[x] then those they (*are*) the *dha'lemoona*[131] (*injustice-doers*).	فَمَنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ بَعۡدِ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٩٤
95. Le-say [*you*[s]]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you*[z] *closely-follow*) Ebraheema's (*Abraham's*) sect[w]/faith[w] *haneefan*[132] (*rightly-leaning* [*he*]) and not was [*he*] of the *mushrekeena* (*he-they who partner deities with Allah, he-polytheists*).	قُلۡ صَدَقَ ٱللَّهُۗ فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ٩٥
96. Truly, first House[x] established for the mankind (*is*) (*that*) which[x] (*is*) by *Bakkata*[133], (*Makkata*) blessedly, and a divine-guidance for the worlds.	إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ ٩٦
97. In it[x] (*are*) evident[w] *Aya'ton*[w] (*miracles/signs/proofs*) Ebraheema's (*Abraham's*) *maqamo* (*standing-place*) and whoever [*he*] entered it[x] was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*he*] could to it[x] a path; and whoever [*he*] unbelieved verily Allah (*is*) rich/in-no-need *a'n*[134] (*regarding*) the worlds.	فِيهِ ءَايَٰتُۢ بَيِّنَٰتٞ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ ٩٧
98. Le-say [*you*[s]]: O, the book's folks, wherefore you[z] unbelieve by Allah's *Aya'te*[w] (*miracles/igns/proofs*) and-/while[135] Allah (*is*) Witnesser/Testifier[136] over what you[z] work.	قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعۡمَلُونَ ٩٨
99. Le-say [*you*[s]]: O, the book's folks wherefore you[z] repel	قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَصُدُّونَ

[129] See the *Lexicon* attached to this *Translation* regarding "**أحد**!"

[130] The word "*the berra*" has *many* meanings, both *linguistic* and *Shareyah* meanings. Refer to the *Lexicon* to this *Translation* for fuller meanings.

[131] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

[132] The word "**حنيفاً**" = "**ميلا**," in this *Ayah* is a *predicate* construct, hence "incliner" or "leanly!" See **إعراب القرآن، المحمود صافي**! The "*inclining/leaning*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined/leaned away* from his people's faith which was based on *multiple* idols' worships!

[133] "*Bakkata*"="*Bakkah*"=Makkah or Macca.

[134] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "**عن**!"

[135] This "**و**" could be either be "*inceptive*" = "**الإبتداء**" or it could be "**و**"= "**الحال**"= "*the state, the circumstance!*" so, it is rendered as: "*and/while,*" to cover both possibilities, as either is possible in this context!

[136] (1) The word "**شهيد**" is *equivalent* to **شاهد** *but a lot stronger*! Clearly "**شهيد**" is in the *intensive* form of "**شاهد**." (2) Additionally "**شهيد**" or "**الشهيد**" is of the beautiful names of Allah, hence the concept of being *iterative* witnesser, as He is absolutely just and right. (3) Also "**شهيد**" or "**الشهيد**" is the "*living*," i.e. he who was killed in the way/cause of Allah, therefore, he is "*living*" in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

a'n (*off/regarding*) Allah's path whom[p] [*he*] believed, *tabghonaha*[137] (*earnestly-quest it*[w] *you*[z]) crookedly, while you[c] (*are*) witnesses and not Allah (*is*) surely neglector *amma*[138] (*regarding*) what you[z] work.	عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾
100. O, you who[r] believed they[z]: *en*(*if*) you[z] obey a team of whom[r] *oto* (*had been accorded/given they*[z]) the book *yaroddokom*[139] (*they*[z] *forthwith-return you*[b]) after your[n] belief unbelievers.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾
101. And [how] you[z] unbelieve, while you[f] (*are being*) recited on you[b] Allah's *Aya'te*[w] (*messages/tatements*) and [in] you[b] (*is*) His messenger and whoever [*he*] safeguards[140] by Allah then *qad* (*already and affirmatively*) [*he*] (*had been*) divinely-guided to a *Sse'ratten* (*road/way*) straight.	وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾
102. O you, who[r] believed they[z] *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah His right *toqa'te* (*reverential guarding against His displeasure*), and let-not you[z] assuredly die except while you[f] (*are*) Muslims.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾
103. And let-safeguard you[z] by Allah's rope together and let-not separate you[z]; and let-remember you[z] Allah's boon[w141] on you[b] *edh* (*when*) you[c] were enemies then [*He*] conciliated among your[n] hearts so became you[c] by His boon[w] brothers, while you[b] were on a brink of a pit[w] of fire[w]; then [*He*] rescued you[b] from it[w]; like *tha'leka* (*afar-that-it*) [x] manifests Allah for you[b] His *Aya'te*[w] (*miracles/signs/proofs*) *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tahtadona* (*you*[z] *find and accept the divine-guidance*).	وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾
104. And let-be[w] of you[b] an *ummaton*[w] (*community/people*)[w] invite they[z] to the *khayrey* (*lawful: desiables/goodness-worship*) and they[z] command by the *ma'aroofe*[x] (*popularly acceptable and not Sharey'ah disapproved maxim*)[x] and they[z] forbid *a'n* (*off/regarding*) the *munka're*[x142] (*rationally objectionable or Sharey'ah prohibited maxim*)[x] and those they (*are*) the thrivers.	وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾
105. And let-not be[x] you[z] like whom[r] they[z] separated and differed they[z] from after what came[x] (*to*) them the evidences[w]; and those, for them (*is*) a torment, great.	وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾
106. A day: (*when*) whiten faces and blacken faces[143]; then as-to whom[r] blackened-she[y144] their faces,	يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ

[137] The word "**تبغونها**" is rooted in "**بغى**," meaning: earnestly *quest* or earnestly *seek for*!
[138] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "**عن**!"
[139] See the *Lexicon* attached to this *Translation* for elaboration on the word "**رد**" meaning *return forthwith*!
[140] That is firmly adheres to His religion, Islam, as: "*Verily, the religion enda* (*by rule of*) *Allah (is) [the] Islam!*" (*S*3:19). Also, The Qur'an says: "*So, never you die except while you (are) Muslims.*" (*S*2: 132).
[141] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[142] The word "*munkar*"="**منكر**" means *rationally objectionable* or *Islam prohibited act*! See the *Lexicon* attached to this *Translation* for more *details* of this *very important and rather recurrent* word in Islamic literature!
[143] The expression "whiten faces and blacken faces" is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively!
[144] Ibid, regarding *blackened*!

have you[c] unbelieved after your[n] belief; so let-taste you[z] the torment, by what were you[c] unbelieving.	أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦
107. And as-to whom[r] whitened-she[y] their faces so in Allah’s mercy[w] they (*are*) in it[w] immortals.	وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ ١٠٧
108. *Telka*[w] (*she-that-afar-it*[w] */ those*[w]) (*are*) Allah’s *Aya’to*[w] (*statements/ messages*) [*We*] recite it[w] on you[g] by the right; and not Allah wants an injustice for the worlds.	تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ١٠٨
109. And for Allah what (*are*) in the Heavens[w] and [what] (*are*) in the Earth[w] and to Allah (*are to be*) returned the matters.	وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١٠٩
110. You[c] were *khyara* (*choicer/ superior/ worthier*) *ummaten*[w] (*people/ community*)[w] *okhrejat* (*which had been produced-she*[y]) for the mankind, you[z] command by the *ma’aroofe*(*popularly acceptable and not Sharey’ah disapproved maxim*) and you[z] forbid *a’n* (*off/ regarding*) the *munka’re*(*rationally objectionable or Islam prohibited maxim*) and you[z] believe by Allah; and had the book’s folks believed, surely [was] *khayran* (=*khayra*) for them; of them the believers and most (*of*) them (*are*) the *fa’seeqoona* (*rebels vis-à-vis Allah's command*).	كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ١١٠
111. Never they[z] harm you[b] except an annoyance; and *en* (*if*) they[z] mutually fight you[b] they[z] turn/divert (*to*) you[b] the *adba’ra*[145] (*rears*); afterwards not (*be*) succored they[z].	لَن يَضُرُّوكُمْ إِلَّآ أَذًى وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ١١١
112. (*Had been*) struck-she[y] on them the ignominy[w] where ever *thoqefo*[146] (*they*[z] *are being met/ grabbed*) except by a rope from Allah and a rope from the mankind; and *ba'o* (*they*[z] *deservedly incurred*) by a wrath from Allah; and (*had been*) struck-she[y] on them the abjectness[w]; *tha’leka (afar-that-it*)[x] (*is*) because that they[z] were unbelieving by Allah’s *Aya’te*[w] (*messages/-signs/ proofs*) and they[z] kill[147] the prophets by other than right, *tha’leka* by what disobeyed they[z] and were they[z] aggressing.	ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ١١٢
113. Not coequal they[z] of the book’s folks an *Ummaton*[w] (*people/ community*)[w] stander/standing-she[y148] reciting they[z] Allah’s *Aya’te*[w] (*messages/ statements*) the night’s settings/segments/hours and they kowtow.	لَيْسُوا۟ سَوَآءً مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ١١٣
14. They[z] believe by Allah and The Day The Last, and they[z] command by the *ma’aroofe* (*popularly acceptable and not Sharey’ah disapproved maxim*) and they[z] forbid *a’n*	يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ

[145] That is fleeing in rout!

[146] The word “ثقفوا” rooted in “ثقف” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادف” “ظفر به” “أدركه ببصره لحدة في النظر,” respectively! See اللسان and البصائر! I chose “*met/ grabbed*” as both seem to apply! Furthermore, when you “grab” some one then that one is surely he is *seen* and is in “*ignominy*” as that one is under your *control*, otherwise he could flee!

[147] The word “kill” here is used in the *present/ future* tense is, and Allah knows best, an *epithet* for them *characterizing* them as *killers* of the *prophets at all times*! (Reader must bear in mind *prophet* vis-à-vis *messenger*)!

[148] The word “*Ummaton*” in Arabic is a *feminine* gender. And since “*standing*” is *its* qualifier, so it’s likewise *feminized*. Hence [-she] is *suffixed to standing*, standing [w]! The word “قائمة” could mean: “*stander-she*!”

(*off/ regarding*) the *munka're* (*rationally/ Sharey'ah unacceptable deed/ say*), and they[z] mutually vie in the *khayra'te*[149] (*desirable-traits of worthiness and goodness*); and those (*are*) of the *ssa'leheena* (*righteous-people*).	ٱلۡمُنكَرِ وَيُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَأُوْلَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ١١٤
115. And what they[z] do of *khayren*[x] (*lawful: goodness/ provision/ worship*)[x] so never (*are to be*) repudiated they[z] it[x] and Allah (*is*) Omniscient by the *muttaqeena* (*reverential guarders against His displeasure*).	وَمَا يَفۡعَلُواْ مِنۡ خَيۡرٖ فَلَن يُكۡفَرُوهُۗ وَٱللَّهُ عَلِيمُۢ بِٱلۡمُتَّقِينَ ١١٥
116. Verily who[r] unbelieved they[z] never (*shall*) enrich[150] *a'n*[151] (*off/ regarding*) them, their possessions nor their children of Allah a thing; and those (*are*) the Hell's[w] companions; they (*are*) in it[w] immortals.	إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١١٦
117. A parable/example (*of*) whatever they[z] expend in this[w] life[w] (*of*) the world[w] (*is*) like the parable/example (*of*) a wind[w] in it[w] *sserron* (*excessive/ intense cold/ heat*) betided-she[y] a people's *hartha* [x] (*tillage/ cultivation*)[x] *dhalamo*[152] (*they[z] wronged to*) their selves,[w] then *ahlakat* (*perished-she[y]*)it[x]; and not *dhalama* (*wronged*) them Allah [and,] but (*to*) their selves[w] *yadh'lemoona* (*they[z] were wronging*).	مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَثَلِ رِيحٖ فِيهَا صِرٌّ أَصَابَتۡ حَرۡثَ قَوۡمٖ ظَلَمُوٓاْ أَنفُسَهُمۡ فَأَهۡلَكَتۡهُۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنۡ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٧
118. O you, who[r] they[z] believed: let-not *tattakhetho*[153] (*you[z] take and presume*) a *bettanatan** (*confidant*) from lesser than/without you[b154]; they[z] tarry not (*creating for*) you[b] *khabalan* (*mental-derangement*); longed[155] they[z] what *anetom*[156] (*tribulated you[c]*); *qad* (*already and affirmatively*) appeared-she[y] the *bagh'dha* (*intense-hatred*)[w] from their mouths and what their chests conceal (*is*) bigger; *qad* (*already and affirmatively*) We manifested for you[b] the *Aya'te*[w] (*miracles/ signs/ proofs*) *en* (*if*) you[c] were cerebrating.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةٗ مِّن دُونِكُمۡ لَا يَأۡلُونَكُمۡ خَبَالٗا وَدُّواْ مَا عَنِتُّمۡ قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ أَفۡوَٰهِهِمۡ وَمَا تُخۡفِي صُدُورُهُمۡ أَكۡبَرُۚ قَدۡ بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِۖ إِن كُنتُمۡ تَعۡقِلُونَ ١١٨
119. Ha you[f] these you[z] love them and not love you[b] they[z]; and you[z] believe by The Book[x] all (*of*) it[x]; and if they[z] met/encountered you[b] said they[z]: we believed; and if they[z] secluded they[z] bit over you[b] the finger-tips[157] from exasperation; let-say [*you[s]*]: let-die you[z] by your[n] exasperation; verily Allah (*is*) Omniscient by the chests' [possession].	هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١١٩
120. *En* (*if*) touches/betides you[b] *hasanaton*[w] (*meritorious-*	إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن

[149] That is to attain them!

[150] The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*! But "enriches" *includes* suffice and *not* vice versa! As "enriches" *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas "suffices" *meets the present needs of a specific task*! Hence "enriches" is *superior*!

[151] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

[152] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[153] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

* See the diferance betwee a and b by referring to S9:16!

[154] This means and Allah know best, *outside your Muslim community*, i.e. *not from among the non-Muslims.*

[155] The word "ودّوا," translated as "*longed they z*" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

[156] That is they love *that which befalls you/your[n] community of any hardship which is most difficult for you[n] to handle* i.e. your[n] *tribulation*!!

[157] The expression "*bit they[z] over you[z] the finger tips from exasperation*" is one of the Arabic *tongue* expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips! However as in another *Ayah* "*bites on his both hands*" (S25:27) means out of *rage*!

deed) [w] (*it*[w]) displeases them; and *en* (*if*) betides you[b] a *sayyeaton*[w] (*demeritorious-deed*) [w] they[z] exult/rejoice by it[w]; and *en* (*if*) *tassbero* (*you*[z] *hold on patiently*) and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) not harm you[b] their scheme a thing; verily Allah by what they[z] work (*is*) Surrounder.	تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠
121. And *edh* (*when*) *ghadawata* (*you*[g] *went at-daybreak*) from your[t] household/family *tobawwe'o* ([*you*[s]] *deservedly ensconcing/installing*) the believers' posts for fighting, and Allah (*is*) *Sa'meeon*[158] (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.	وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١
122. *Edh* (*when*) purposed-she[y] a *ta'efa'tan*[w] (*twain: group/faction/parties*) [w] of you[b] to both dishearten, while Allah (*is*) *Wa'leyyo* (*Guardian/Ally*) (*of*) them both; and on Allah so let-trust the believers.	إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٢٢
123. And *laqad* (*verily, already and affirmatively*) succored you[b] Allah by[159] *Badren* while you[f] (*were*) *athellaton*[160] (*they who are humbled and subdued*); so *ettaqo* (*let reverentially guard you*[z] *not to displease*) Allah, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] (*to*) thank you[z].	وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ١٢٣
124. When say [*you*[s]] for the believers: is never sufficing you[b] to supply you[b] your[n] Lord by three thousands of the angels (*having been made*) descenders.	إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَـٰثَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ ١٢٤
125. *Bala*[161] (*certainly-not*); *en* (*if*) *tassbero* (*you*[z] *hold on patiently*) and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) and they[z] approach you[b] of their ire/rush[162] this[x], supplies you[b] your[n] Lord by five thousands of the angels *musawwemeena* (*each having signum and their horses too*).	بَلَىٰٓ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُسَوِّمِينَ ١٢٥
126. And not made it[x163] Allah except a *bushra*[w] (*a pleasing-tiding*) [w164] for you[b]; and to tranquilize by it[x] your[n] hearts; and the triumph (*is*) not except from *ende* (*springing from/by Rule of*) Allah, The Mighty, The *Hakeeme*[165] (*infinite hekmah*[166] *Possesssor*).	وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١٢٦
127. To sever [*He*] end/part of whom[r] unbelieved they[z], or [*to He*] repress them; so they[z] transpose[167] *kha'ebeena*[168] (*they who are disappointed-failures*).	لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ١٢٧

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[158] See an *elaboration* of the word "*Sameeo*" see the *Lexicon* attached to this *Translation*!
[159] The word "by" here means: *because of*!
[160] The word "*athellaton*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*!
[161] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="نعم," see the *Lexicon* attached to this *Translation* for more elaboration!
[162] The word "فورهم" rooted in "فار," for water when it *boils over* the rim of its pot and the *beginning* of *anything*! Then *figuratively* the word was *borrowed* to mean *strong anger* or *strong wrath* of a *person* or *group* or *any entity*! Afterwards it was *figuratively generalized* to mean the *immediacy* or *urgency* of situation which *does* or *cannot* stand *any delay*! Thus, the meaning here, and Allah knows best, *rush*, *sudden commencement*, *gush* of the enemy! See الآلوسي for good exposition of this concept!
[163] The pronoun "ـه" in "جعله" refers to the "supply[x] of the angel" by Allah!
[164] Here again there is *no single* word in English for the *noun* "بُشرى," so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And "بُشرى," *unlike* its *verbal conjugates*, *throughout* The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*)!
[165] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[166] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[167] That is repair or return!

128. Not for you[g] of the matter a thing, either relents [*He*] on them or [*He*] punishes them, so verily they (*are*) *dha'lemoona*[169] (*injustice-doers*).	لَيۡسَ لَكَ مِنَ ٱلۡأَمۡرِ شَيۡءٌ أَوۡ يَتُوبَ عَلَيۡهِمۡ أَوۡ يُعَذِّبَهُمۡ فَإِنَّهُمۡ ظَٰلِمُونَ ١٢٨
129. And for Allah what (*are*) in the Heavens[w] and what (*are*) in the Earth[w]; [*He*] forgives for whom[p] [*He*] wills and torments [*He*] whom[p] [*He*] wills; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).	وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ يَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١٢٩
130. O you, who[r] they[z] believed let-not eat* you[z] the usury doubles (*as it had been made*) manyfold[170]; and *ettaqo* (*let reverentially guard you[z] not to displease*) Allah, *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُواْ ٱلرِّبَوٰٓاْ أَضۡعَٰفٗا مُّضَٰعَفَةٗۖ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ١٣٠
131. And *ettaqo* (*let reverentially self-protect you[z] from*) The Fire[w] which[u] (*had been*) prepared-she[y] for the unbelievers.	وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتۡ لِلۡكَٰفِرِينَ ١٣١
132. And let-obey you[z]: Allah and the messenger, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *turhamoona* (*you[z] be mercy-given*).	وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢
133. And let-mutually vie you[z] to a forgiveness[w] from your[n] Lord and a Paradise[w] its[w] *aardh*[x] (*width/expanse*)[x] (*is*) the Heavens'[w] and the Earth's[w] [*it* [w]] (*had been*) prepared-she[y] for the *muttageena* (*reverential guarders against Allah's displeasure*).	۞وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ ١٣٣
134. Who[r] they[z] expend in [the] felicity and [the] adversity, and the exasperation suppressors, and the pardoners *a'n* (*regarding*) the mankind, and Allah loves the benefactors.	ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٣٤
135. And who[r] if did they[z] a profanity[w171] or *dhalamo*[172] (*they[z] wronged*) their selves[w] they[z] remembered Allah then *estaghfaro*[173] (*they[z] sought-forgiveness*) for their offenses; and who[a] [*He*] forgives the offenses except Allah; and not insist they[z] on what they[z] did while they know.	وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ ١٣٥
136. Those their requital (*is*) forgiveness[w] from their Lord and paradises[w]/gardens[w] run[w] from under it[w] the rivers immortals they[z] (*are*) in it[w] and *ne'ama* (*most excellent*) (*is*) the workers' remuneration.	أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ ١٣٦

168 The word "خائبين" = "*kha'ebeen*" is a plural for "خائب"= "*kha'eb*" which is a *singular subjective noun*, for which there is *no* exact English equivalent *per se*, meaning *he who is disappointed or he who failed*!

169 The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

* Here "eat" means legitimize/make legitimate! أكل مال الغير = اجتــازه لنفســـــه =ate other's funds legitimized other's funds for own self!

170 The word "مُضَاعَفَة" means: *manyfold*; because the word "ضُعف" = "double," and is the *minimum* of a *double*, but once "مُضَاعَفَة" goes *more than the minimum*, so it is *unlimited*! See اللسان!

171 The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "فاحشة" is *euphemistically* used to mean *adultery* or *fornication*!

172 See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

173 The word *istaghfara*=استغفر in "استغفروا" = "طلبوا الغفران" = "[*they* z] *sought forgiveness*!" In English there is *no seemly way* to say: "استغفروا" *per se*! So I settled for saying: "*sought forgiveness*!" they z

137. *Qad* (*already and affirmatively*) ceded-by-she[y] of before you[b] dispensations[w174]; so let-tread you[z] in the land[w] then let-look you[z] how was the deniers' consequence[w].	قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ ١٣٧
138. This (*is*) a declaration for the mankind and a divine-guidance[175] and an exhortation[w176] for the *muttaqeena*(*reverential guarders against Allah's displeasure*).	هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ١٣٨
139. And let not *ta'heyno*[177] (*you* [z]: *weaken, love the world and have a dislike for death in the cause of Allah*) and let-not sadden you[z] while you[f] (*are*) the *a'alawna* (*uttermosts/ uppermost-ones*) *en*(*if*) you[c] were believers.	وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ١٣٩
140. *En*(*if*) touches/betides you[z] an ulcer[x] so *qad* (*already and affirmatively*) touched/betided the people an ulcer like it[x]; and *telka*[w] (*she-that-afar-it/*[w] *those*[w]) (*are*) the days[x] [*We*] alternate it[x] among the mankind; and in-order(*for*) Allah (*to*) know[178] whom[r] they[z] believed and *yatta-khetha*[179] ([*He*] *takes and makes*) of you[z] witnessers-/testifiers; and Allah loves not the *dha'lemeena*[180] (*injustice-doers*).	إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ١٤٠
141. And to *youmahhessa* (*rid of the sins*) Allah who[r] they[z] believed and [*to*] obliterate [*He*] the unbelievers.	وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ١٤١
142. Or reckoned you[c] that you[z] enter the Paradise[w] while *lamma*[181] (*not yet*) knew Allah whom[r] *jahado*[182] (*they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) of you[b] and knows [*He*] the *ssa'bereena* (*people of patience*).	أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ١٤٢
143. And *laqad* (*verily, already and affirmatively*) you[c] were longing the death[x] from before that you[z] meet-/encounter it[x]; so *qad* (*verily and affirmatively*) you[c] saw it[x] while you[f] look.	وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١٤٣

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[174] The word "sonun"= "سُنَن" plural for "سِنّة," means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

[175] This is reference to The *Qur'an The Supreme*; thus, it is *not just any guidance per se*, but *the aright-guidance period*!

[176] The word "**موعظة**," rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*!

[177] The word "**تَهنُوا**" is rooted in "**وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً**

و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله!

و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تَهنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "**تَهنُوا**" in one word per se! Hence, "**تَهنُوا**" is best rendered, in my opinion as indicated above.

[178] It must be noted here that this "*for Allah to know*" is *not* in fact Allah does *not* know, *absolutely not*! That is because Allah possesses *absolute foreknowledge*, i.e. He knows every thing *before, during and after they happen*. So, this fact is *to establish public knowledge* of whatever happened, so that the *doer and all relevant people* will *know* or *bear witness* that the *deed did happen* and the doer *cannot* disclaim it.

[179] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأَخْذ**," as stated in **لسان العرب**; therefore, "**إتّخذ**" is *always* taking *and presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

[180] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!"

[181] The particle "**لمّا**" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: "*but*!" See **مغني اللبيب** and **القرطبي**

[182] The word "*Jahado*"= "**جاهدوا**,"= they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "**جاهد**" is root word for "*Jehad*," which has *several* meanings: (1) stood fast to *submit* him/her self to Allah's *criteria of prescription and proscriptions*, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim!

144. And not *Mohammadon* (*Mohammad*) except a messenger *qad* (*already and affirmatively*) ceded-by-she[y][183] of before him the messengers[x]; has *en* (*if*) [*he*] died or (*had been*) killed [*he*], transposed[184] you[c] over your[n] heels[185]; and whoever [*he*] transposes over his heels, then never harms [*he*] Allah a thing; and shall requite Allah the thankers.	وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾
145. And was not for a self[w] to die except by Allah's leave, a book *mo'ajjalan*[186] (*that which had been made term-limited*); and whoever [*he*] wants the world's[w] reward[x] *nua'tehe* ([*We*] *accord/allot him*) of it[w]; and whoever [*he*] wants the Hereafter's[w] reward[x] *nua'tehe* of it[w]; and [*We*] shall requite the thankers.	وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ﴿١٤٥﴾
146. And *ka'ayyen* (*how many*) of a prophet fought with him *rebbeyyouna*[187] (*followers of men of knowledge*) many; so not *wahano*[188] (*they: weakened/loved the world and disliked death in Allah's cause*) for what betided them in Allah's path, and not they[z] weakened, and not *estakana*[189] (*quiescently submitted they*[z]); and Allah loves the *ssa'bereena* (*people of patience*).	وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾
147. And not was their say except that said they[z]: (*O*), our Lord: let-forgive for us [*You*[s]] our offenses and our excess in our matter; and let-firm our feet [*You*[s]], and let-succor us [*You*[s]] over the people, the unbelievers.	وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾
148. Then *aa'tahum* (*accorded/allotted them*) Allah the world's[w] reward and *husno*[190] (*ultimately meritorious beautiful*) reward[191] (*of*) the Hereafter; and Allah loves the benefactors.	فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْءَاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٤٨﴾
149. O you, who[r] they[z] believed *en* (*if*) you[z] obey who[r] unbelieved they[z] *yarrodokum*[192] (*they*[z] *forthwith-return you*[b]) over your[n] heels then you[z] transpose losers.	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ﴿١٤٩﴾
150. Rather Allah (*is*) your[n] Guardian and He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the succorers.	بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾
151. [*We*] shall throw in hearts (*of*) whom[r] they[z] unbelieved the fright for what they[z] partnered (*other deities*) by	سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟

[183] In Arabic *grammar*, broken-plural is referred to/denoted by *feminizing-denotative* suffix="ت التأنيث"=she[y]! As the word "messengers" is a *broken-plural* so *imperatively* it's denoted by she[y]; hence went-by-she[y]! See the *Prelude*!

[184] The word "انْقلبتم"= "*you*[z] *transposed*," means you *betook* your selves *reverting*!

[185] The phrase "*transposed over your heels*" in this great *Ayah* is Arabic tongue expression, meaning: *you returned to where you came from in a hurry*!

[186] The word "الأجَل" means term-limit, so "مؤجلا" = "(*had*) been term-limited," see اللسان!

[187] The word "*rebbeyoun*"= "رِبّيون" according to at-Tabari and others, "*rebbeyoun*"= "رِبّيون" means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes*, or *men of knowledge*! Whereas others, again at-Tabari narrates: "*rebbeyoun*"= "ربّيون" means *followers* versus "رَبّانيون" meaning the *chiefs*!

[188] See footnote 175 above regarding "تهنوا!"

[189] The word "استكانوا" involves several facts: *submission*, *quiet and remaining still*! See الهادي! So *submission* by itself *suffices not*, hence the prefix of *quiescently*!

[190] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي

[191] "*The Hereafter's beauty-reward*" is either *Allah's pleasure* or the *Paradise* or *both*!

[192] The word "يردوكم" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[z] by a greeting,[w] then let-you[z] greet by better than it[w] or let-you[z] forthwith-return it.[w]" (S4: 86)!

Allah, what not *younazzel* ([*He*] *recurrently descended*) by it[x] an authority[x]; and their abode/lodging (*is*) the Fire[w] and wretched (*is*) *mathwa**[193] (*forced*: *long-term/semi-pemanent-abode*) (*of*) the *dha'lemeena*[194] (*injustice-doers*).	ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ ﴿١٥١﴾
152. And *laqad* (*verily, already and affirmatively*) *ssadaqakum* (*always-enforced-the-truth with you*[b]) Allah His promise; *edh* (*when*) *tahossona*[195] [*you*[f]] *exterminate*) them by His leave; until *edha* (*whereas*) you[c] failed and you[c] mutually altercated in the matter and disobeyed you[c] from after what [*He*] showed you[b] what you[z] like; of you[b] who[p] [*he*] wants the world[w] and of you[b] who[p] [*he*] wants the Hereafter[w]; afterwards [*He*] dispersed you[b] *a'n* (*off*) them to essay you[b] [*He*]; and *laqad* (*verily, already and affirmatively*) pardoned [*He*] *a'n*[196] (*regarding*) you[b]; and Allah (*is*) munificence-possessor on the believers.	وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَـٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْـَٔاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾
153. *Edh* (*when*) you[z] ascend[197] and not swerve[198] you[z] on an *ahaden*[199] (*a lone/any one*); and the messenger summons you[b] in your[n] last[w200] then [*He*] rewarded you[b] afflicter by an afflicter[201] so that not sadden you[z] over what you[b] missed and nor what betided you[b]; and Allah (*is*) Proficient by what you[z] work.	۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَـٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَـٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾
154. Afterwards [*He*] descended on you[b] from after the afflicter a security[w] a drowsiness[x] over-laying a *ta'efa'tan*[w] (*a group/faction/party*)[w] of you[b]; and a *ta'efa'tan*[w] *qad* (*already and affirmatively*) worried[w] them their selves[w] they[z] presume by Allah other than the right presumption (*of*) the *jaheleyyatey*[w202] (*acting ignorantly or incorrectly/or by rule of pre-Islamic era*)[w]; say they[z]: is for us of the matter[x] of a thing; let-say [*you*[s]]: verily the matter[x] all of it[x] (*is*) for Allah; they[z] hide in their selves[w] what not they[z] disclose/flash for you[g]; they[z] say: if [was] for us of the matter[x] a thing, not (*had been*) killed we ha-here; let-say [*you*[s]] if you[c] were in your[n] houses, surely come forth who[r] (*it was*) written on them the killing to their *madha'je'a* (*places of reposing while on their sides/places of repose*); and for Allah (*to*) essay what (*is*) in your[n] chests; and for *youmahhessa* (*rid*	ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَـٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَـٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ

[193] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-pemanent-abode*" seems to me rather appropriate!

[194] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

[195] The word "تحسّونهم" is *rooted* in "*hass*"="حسّ," which has *many* meanings: (1) *exterminate*; i.e. *kill to destroy, applicable here*; (2) *felt and knew*; (3) *felt compassionate towards*; (4) *possessed strong sense of feelings towards some-one or thing*!

[196] See the *Lexicon* attached to this *Translation* for the *various* meanings of the *prepositional* letter "عن!"

[197] The word "تصعدون" strictly speaking means *you[z] ascend*, while the way could be *level or higher* in altitude!

[198] That is you turn around to see or look at!

[199] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[200] It is stated in Al-Bukharey "أخراكم" = "تأنيث آخركم" that is feminizing the last of you! See القرطبي!

[201] There are many interpretations with respect to: "*rewarded you[z] [He] an afflicter by an afflicter*," among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you!

[202] The word "جاهلية"="*jahileyyatey*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahileyyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*!

of the sins) Allah what (*is*) in your[n] hearts; and Allah (*is*) Omniscient by the chests' possession.	وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾
155. Verily who[r] they[z] shifted/diverted of you[b] day met the *ja'm'aan* (*the twain opponent: hosts/multitudes*) verily only the Satan *estazalla*[203] (*affirmably-slipped*) them by some (*of*) what earned they[z]; and *laqad* (*verily, already and affirmatively*) pardoned Allah *a'n* (*regarding*) them; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) Forbearer.	إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾
156. O, you, who[r] they[z] believed: let-not be you[z] like whom[r] unbelieved they[z] and said they[z] for their brothers *edha*[204] (*when-then*) struck they[z] in the land[w] or they[z] were *ghuzzan*[205] (*are being in a special military expedition*) if they[z] were *endana* (*by or among: us*) not died they[z] and nor (*had been*) killed they[z]; to make Allah *tha'leka* (*afar-that-it*)[x] *hasratan*[w206] (*ardent contrition*)[w] in their hearts; and Allah quickens and [*He*] deadens[207]; and Allah by what you[z] work (*is*) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ كَفَرُوا۟ وَقَالُوا۟ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُوا۟ فِى ٱلْأَرْضِ أَوْ كَانُوا۟ غُزًّى لَّوْ كَانُوا۟ عِندَنَا مَا مَاتُوا۟ وَمَا قُتِلُوا۟ لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ وَٱللَّهُ يُحْىِۦ وَيُمِيتُ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾
157. And surely *en* (*albeit*) (*had been*) killed you[c] in Allah's path or died you[c] surely a forgiveness[w] from Allah and a mercy[w] (*are*) *khayron* (*choicer/superior/worthier*) (*than*) [of] what gather they[z].	وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
158. And indeed *en* (*if*) died you[c] or (*had been*) killed you[c] surely to Allah (*are to be*) thronged you[z].	وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ﴿١٥٨﴾
159. So by indeed[208] a mercy[w] from Allah softened you[g] for them; and if you[g] were rude, harsh (*in*) [the] heart[209] surely (*would have*) dispersed they[z] from around you[g]; so let-pardon [*you*[s]] *a'n* (*regarding*) them and *estaghfer*[210] (*let-*[*you*[s]] *seek-forgiveness*) for them and *sha'wer'hum* (*let-*[*you*[s]] *counsel with them*) in the matter; then if resolved you[g] then let-trust [*you*[s]] on Allah; verily Allah loves the trusters.	فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾
160. *En* (*if*) succors you[b] Allah then no an overcomeer [for][211] you[b]; and *en* disappoints you[b] [*He*] so who[a] *tha*[212] (*near he-one*) who[x] succors you[b] from after Him; and on Allah then let-trust the believers.	إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٦٠﴾

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[203] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[204] This "إذا" is *not* a conditional article, See **اعراب القرآن، لـ محمود صافي**!

[205] The word "**غزّى**" i.e. people engaged in a "**غزوة**"= a military expedition *led by the Prophet*, *Mohammad* (SAWS).

[206] The word "**حسرة" is "أشدّ النّدم**," see **التاج**! Thus we *qualify* the word "*contrition*" by *ardent* to indicate such *strength* of contrition!

[207] Theword"**أمات**," in "**يُمِيتُ**" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

[208] See the *Lexicon* attached to this *Translation* regarding **ما المصدرية**!'

[209] That is if you were *coarse-hearted*!

[210] The word "**استغفر**" = "**اطلب الغفران**" = "*let-seek forgiveness* [*you*[s]]!" In English there is *no seemly way* to say: "**استغفر**" *per se*! So I settled for saying: "*let-seek forgiveness* [*you*[s]]!"

[211] That is that could come *against* you!

[212] The particle "ذا" has many meanings, of *relevance* here is "**اسم الإشارة**" = the demonstrative pronoun for *near*, *singular*, *masculine*, *animate or inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "**هـ**" is *prefixed* to it, it becomes "**هذا**"= "this!"

161. And was not for a prophet to *yaghulla*[213] (*defalcates/-steal from the war booty before it is distributed*); and whoever *yaghlul* (*defalcates/ steals from the war booty before it is distributed*) *ya'atee* ([*he*] *comes/ appears*) by what *ghalla* ([*he*] *defalcated/ stole from the war booty before it is distributed*) The *Qeyamatey's*[w] (*Judgment's*) Day; afterwards (*to be*) fulfilled[214] every self[w] what earned-she[y] and they (*are*) not *yodh'lamoona*[215] (*to be wronged they*[z]).	وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٦١
162. Does then who[p] [*he*] *ettaba'a*[216] ([*he*] *closely-followed*) Allah's *redhwanon* (*ultimate-gratification*) like whom[p] *ba'a* ([*he*] *deservedly incurred*) by a discontent from Allah; and his abode (*is*) Hell[w] and wretched (*is*) the destiny.	أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ ١٦٢
163. They (*are*) ranks[w] *ende* (*by munificence of/ by Rule of*) Allah; and Allah (*is*) *Ba'sseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*) by what they[z] work.	هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ١٦٣
164. *Laqad* (*verily, already and affirmatively*) *manna*[217] ([*He*] *graced His boon*[w]) Allah on the believers *edh* (*when*) [*He*] missioned[218] [in] them a messenger of them selves[w]; recites [*he*] on them His *Aya'te*[w] (*Qur'anic statements*) and *youzakkey*[219] ([*he*] *reforms the ill-creed of*) them; and [*he*] teaches them The Book and the *hekmata*[w220] (*wisdom*); and *en* (*albeit*) they[z] were of before surely in a misguidance manifester.	لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ١٦٤
165. Is [and] *lamma* (*when/ whence*) betided-she[y] you[b] a disaster[w] *qad* (*already and affirmatively*) betided you[c] (*on them*) twice like it[w] said you[c]: wherefrom[221] (*is*) this[x]; let-say [*you*[s]]: it[x] (*is*) from *ende* (*springing from*) your[n] selves[w]; verily Allah over every thing (*is*) Omnipotent.	أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٦٥
166. And whatever betided you[b] day the *jam'aa'ne* (*the twain opponent: hosts/ multitudes*) met/encountered so (*it's*) by Allah's leave; and to know[222] [*He*] the believers.	وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ١٦٦
167. And to know [*He*] who[r] hypocrised they[z] and (*had been*) said to them: let-come you[z] mutually fight you[z] in Allah's path or you[z] defend/garrison[223]; said they[z]:	وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ

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[213] The word "يغل" the present tense of the word "غلّ"="*ghalla*," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has *rancor* in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

[214] The word "توفى" from "الوفاء," = "التمام," meaning *gathering the last component of any obligation to make it a whole*! Thus, "توفى" means had been *endeavored and gathered the last part of an obligation and fulfilled it*!

[215] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[216] The word "*closely*" is used to *intensify* the word "follow," as the Arabic is "إتّبع" *not* "اتبع!"

[217] The word "مَنّ" in "يَمُنّ" means "نعمة ينعمها!" That a "*boon* He *graces it*!"

[218] The word "بعث" in "ابعث" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

[219] The word "يزكيهم" here means, and Allah is knowinger, [*he*] *reforms the ill-creeds of them*! See اللسان and التفاسير!

[220] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[221] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[222] It goes without saying of course Allah knows everything *before it ever happens*! But *this* knowledge is a "*public*" knowledge, so that *no one denies* all its facts, so that its *recompense is* and *appears* to be *rightly due*!

[223] That is you *garrison* on the Muslims' *side*, *enlarging* our numbers in the sight of the enemy!

if[224] we know a fight surely (*would have*) *ettaba'a* (*closely-followed*) you[b] we; they for the unbelief then-day nearer than they (*are*) for the belief; they[z] say by their mouths what (*is*) not in their hearts; and Allah (*is*) knowinger by what they[z] conceal.	ٱدۡفَعُواْ ۖ قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ لِلۡكُفۡرِ يَوۡمَئِذٍ أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ بِأَفۡوَٰهِهِم مَّا لَيۡسَ فِي قُلُوبِهِمۡۚ وَٱللَّهُ أَعۡلَمُ بِمَا يَكۡتُمُونَ ١٦٧
168. Who[r] said they[z] for their brothers and sat: had they[z] obeyed us (*they would have*) not (*had been*) killed they[z]; let-say [*you*[s]]: so let-avert *a'n* (*off*) your[n] selves[w] the death *en*(*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	ٱلَّذِينَ قَالُواْ لِإِخۡوَٰنِهِمۡ وَقَعَدُواْ لَوۡ أَطَاعُونَا مَا قُتِلُواْۗ قُلۡ فَٱدۡرَءُواْ عَنۡ أَنفُسِكُمُ ٱلۡمَوۡتَ إِن كُنتُمۡ صَٰدِقِينَ ١٦٨
169. And let-not assuredly[225] reckon [*you*[s]] whom[r] they[z] (*had been*) killed in Allah's path (*are*) dead, rather (*they are*) *ahya'on*[226] (*living/alive*) *enda* (*by munificence of/by Rule of*) their Lord (*being*) provided they[z].	وَلَا تَحۡسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتَۢاۚ بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ ١٦٩
170. Rejoicers they[z] (*are*) by what *aa'tahum* (*accorded/-allotted them*) Allah of His munificence; and *yestabsheroona*[227] (*they*[z] *seek pleasant tidings*) by whom[r] not they[z] joined by them from their behind; that not a fear (*is*) on them and neither they sadden.	فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ بِهِم مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٧٠
171. *Yestabsheroona*[228] (*they*[z] *seek pleasant tidings*) by a boon[w229] from Allah and a munificence; and verily Allah wastes not the believers' remuneration.	يَسۡتَبۡشِرُونَ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُؤۡمِنِينَ ١٧١
172. Who[r] *estajabo*[230] (*they*[z] *favorably-answered*) for Allah and the messenger from after what betided them the ulcer for whom[r] *ahasano* (*they*[z] *rendered*: *rendered meritorious-deeds/says*) of them and *ettaqaw* (*they*[z] *had reverentially guarded not to displease Allah*) (*is*) a great remuneration.	ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ عَظِيمٌ ١٧٢
173. Who[r] said for them the mankind: verily the mankind *qad* (*they already and affirmatively*) gathered for you[b] (*to fight you*[b]) so *ekhshaw* (*let-you*[z] *reverently-fear*) them; then (*that*) increased them a belief; and said they[z]: Allah (*is*) our sufficiency[231], and (*is*) *ne'ama* (*most excellent*) [*He*] The Custodian[232].	ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ١٧٣

224 See footnote 706 above regarding "لو!"
225 The word "*assuredly*" here is used to *intensify* the word "*count*," as the Arabic is "تحسبنّ" *intensive*!
226 The word "أحياء" is *subjective, masculine, plural noun*! It means: *they who are alive*! The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!
227 The word "استبشر" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!
228 Ibid!
229 See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
230 The word "استجابوا," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*!"
231 The word حسب "في حسبنا " = "مُحسِب لك أو كاف لك أو كافيك من غيره، للواحد و التثنية و الجمع لأنه مصدر!" Thus, "المصدر" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!
232 There is no *proper* conventionally *acceptable* English word for "وكيل," meaning: (1) Allah, when preceded by the article "*The*," i.e. *The Custodian*; (2) the custodian, the one that *has or takes or is given charge of some thing to care-take of*. The solicitor is a *legal representative*, *who really practices Law*, and *generally stays within its confines*, on behalf of some one; (3) the *deputy (political representative)* of some one who takes *full responsibility* on behalf of the one who deputizes; (4) the *keeper of the affairs of some one* else. So, perhaps "*custodian*," is the *best to really depict* what the real sense of a "*Wakeel*" is or *should be*!

174. So they[z] transposed[233] by a boon[w234] from Allah and munificence; not touched them an ill and *ettaba'o* (*closely followed they*[z]) Allah's *redhwanon* (*ultimate-gratification*) and Allah (*is*) possessor (*of*) munificence, great.	فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ ١٧٤
175. Verily only *tha'lekum* (*collective-afar-that*) the Satan frightens[235] his *aw'leya*[236] (*guardians/ allies*); so let-not fear them you[z] and let-fear [*Me*][237] you[z] *en* (*if*) you[c] were believers.	إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥
176. And let-not sadden you[g] who[r] they[z] mutually[238] vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter[w] and for them (*is*) a great torment.	وَلَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِۚ إِنَّهُمۡ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۗ يُرِيدُ ٱللَّهُ أَلَّا يَجۡعَلَ لَهُمۡ حَظّٗا فِي ٱلۡأٓخِرَةِۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٧٦
177. Verily who[r] purchased they[z] the unbelief by the belief never they[z] harm Allah a thing; and for them (*is*) a painful torment.	إِنَّ ٱلَّذِينَ ٱشۡتَرَوُاْ ٱلۡكُفۡرَ بِٱلۡإِيمَٰنِ لَن يَضُرُّواْ ٱللَّهَ شَيۡـٔٗاۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٧٧
178. And let-not assuredly[239] reckon who[r] unbelieved they[z] that only We protract for them *khayron* (*choicer/ superior/ worthier*) for their selves[w]; verily what We protract for them to *yazdado*[240] (*further-augment they*[z]) sin; and for them (*is*) a humiliative torment.	وَلَا يَحۡسَبَنَّ ٱلَّذِينَ كَفَرُوٓاْ أَنَّمَا نُمۡلِي لَهُمۡ خَيۡرٞ لِّأَنفُسِهِمۡۚ إِنَّمَا نُمۡلِي لَهُمۡ لِيَزۡدَادُوٓاْ إِثۡمٗاۖ وَلَهُمۡ عَذَابٞ مُّهِينٞ ١٧٨
179. Not [was] Allah to let the believers on what you[f] (*are*) on [it[x]] (*presently/ then*) until [*He*] distinguishes[241] the *khabeetha*[242] (*bad/ wicked/ ill-natured*) from the good; and not [was] Allah to evince you[b] on the invisible; [and,] but Allah *yajta'bey* (*directly and favorably-chooses*) of His messengers whom[p] [*He*] wills; so let-believe you[z] by Allah and His messengers; and *en* (*if*) you[z] believe and *tattaqo* (*you*[z] *reverentially guard not to displease Allah*) then for you[b] (*is*) a great remuneration.	مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلۡمُؤۡمِنِينَ عَلَىٰ مَآ أَنتُمۡ عَلَيۡهِ حَتَّىٰ يَمِيزَ ٱلۡخَبِيثَ مِنَ ٱلطَّيِّبِۗ وَمَا كَانَ ٱللَّهُ لِيُطۡلِعَكُمۡ عَلَى ٱلۡغَيۡبِ وَلَٰكِنَّ ٱللَّهَ يَجۡتَبِي مِن رُّسُلِهِۦ مَن يَشَآءُۖ فَـَٔامِنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ وَإِن تُؤۡمِنُواْ وَتَتَّقُواْ فَلَكُمۡ أَجۡرٌ عَظِيمٞ ١٧٩
180. And let-not assuredly reckon who[r] they[z] stint by what *aa'tahum* (*accorded/ allotted them*) Allah of His munificence that (*it*[x] *is*) *khayran*[x] (*choicer/ superior/*-	وَلَا يَحۡسَبَنَّ ٱلَّذِينَ يَبۡخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ هُوَ خَيۡرٗا

[233] The word "إنقلبوا!"= "*they*[z] *transposed*," means they *betook* themselves *returning*!
[234] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[235] The Arabic phrase "*frightens awleya'aho*" is made up of *two* words: (a) "frightens" and (b) "*awleya'aho*." Part (a) means *he instills fear*; and part (b) means *his supporters*. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the "*Jehad*" with the Prophet (SAWS) and his companions. Or, some say, those who were *actively engaged in fighting the prophet and his companions*, such as Abu Sufyan at the time! Thus, such active fighters, against the Prophet and his companions, were *vainly trying to instill fear among some of the Prophet's companions*!
[236] The word "أولياء" could also mean: friends, protectors!
[237] The letter "نْ" in "خافون," by Arabic (*Linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "خافون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي!
[238] This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam!
[239] The word "*assuredly*" is used here to *intensify* the word "يحسبن!"
[240] The word "نزداد" implies greater *intensity*, and التاج says it is "ابلغ!" So *further* is prefixed for this purpose!
[241] Such "*distinguishing*" is *not* for Allah's sake, because Allah *already knows that*! It is for *public knowledge*! That is so that all concerned as well as others will know on surety basis!
[242] The word *khabeetha*= wicked, and "*natured*" is an *adjective*, meaning: having the *temperament of a specific kind*!

worthier) for them, rather it[x] (*is*) evil for them; (*to be*) affirmably collared they[z] (*by*) what they[z] stinted by [it[x]] The *Qeyamatey’s*[w] (*Judgment’s*) Day; and for Allah (*is*) the Heavens’[w] and the Earth’s[w] heritage/-inheritance;and Allah by what you[z] work (*is*) Proficient.	هُمۖ بَلۡ هُوَ شَرّٞ لَّهُمۡۖ سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٨٠
181. *Laqad* (*verily, already and affirmatively*) heard Allah say (*of*) whom[r] said they[z]: verily Allah (*is*) indigent and we (*are*) rich; We shall write what said they[z]; and their killing (*of*) the prophets by other than a right; and [*We*] say: let-taste you[z] torment (*of*) the burning.	لَّقَدۡ سَمِعَ ٱللَّهُ قَوۡلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٞ وَنَحۡنُ أَغۡنِيَآءُۘ سَنَكۡتُبُ مَا قَالُواْ وَقَتۡلَهُمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَنَقُولُ ذُوقُواْ عَذَابَ ٱلۡحَرِيقِ ١٨١
182. *Tha’leka* (*afar-that-it*)[x] (*is*) by what advanced-she[y] your[n] hands[w] and verily Allah (*is*) surely not *dhallamen*[243] (*iterative injustice-doer*) for the *abee’de*[244] (*worshippers/ submitters/ slaves*).	ذَٰلِكَ بِمَا قَدَّمَتۡ أَيۡدِيكُمۡ وَأَنَّ ٱللَّهَ لَيۡسَ بِظَلَّامٖ لِّلۡعَبِيدِ ١٨٢
183. Who[r] they[z] said: verily Allah covenanted to us that not we believe for a messenger until *ya’ateena* ([*he*] *produces/ comes to us*) by a sacrificial offering[x] eats it[x] the fire[w]; let-say [*you*[s]]: *qad* (*already and affirmatively*) came (*to*) you[b] messengers of before me by the evidences[w] and by which[x] you[c] said; so wherefore you[z] killed them if you[c] were *ssa’deqeena* (*always truth enforcers*).	ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ عَهِدَ إِلَيۡنَآ أَلَّا نُؤۡمِنَ لِرَسُولٍ حَتَّىٰ يَأۡتِيَنَا بِقُرۡبَانٖ تَأۡكُلُهُ ٱلنَّارُۗ قُلۡ قَدۡ جَآءَكُمۡ رُسُلٞ مِّن قَبۡلِي بِٱلۡبَيِّنَٰتِ وَبِٱلَّذِي قُلۡتُمۡ فَلِمَ قَتَلۡتُمُوهُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١٨٣
184. So *en* (*if*) they[z] denied you[g] so *qad* (*already and affirmatively*) (*had been*) denied messengers of before you[g] came they[z] by the evidences[w] and the *zobore*[245] (*writs of exhortations and admonitions*) and the book, the illuminator.	فَإِن كَذَّبُوكَ فَقَدۡ كُذِّبَ رُسُلٞ مِّن قَبۡلِكَ جَآءُو بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلۡكِتَٰبِ ٱلۡمُنِيرِ ١٨٤
185. Every self[w] (*is*) a taster[w] (*of*) the death; and verily only (*you*[z] *shall be*) fulfilled[246] your[n] remunerations The *Qeyamatey’s*[w] (*Judgment’s*) Day; so whoever [*he*] (*had been*) budged-*a’n* (*off*) The Fire[w] and [*he*] (*had been*) admitted (*into*) the Paradise[w] then *qad* (*already and affirmatively*) [*he*] won; and not the life[w] (*of*) the world[w] except a *mata’ao*[247] (*resource of a transitory worldly delights*) (*of*) the beguilement.	كُلُّ نَفۡسٖ ذَآئِقَةُ ٱلۡمَوۡتِۗ وَإِنَّمَا تُوَفَّوۡنَ أُجُورَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۖ فَمَن زُحۡزِحَ عَنِ ٱلنَّارِ وَأُدۡخِلَ ٱلۡجَنَّةَ فَقَدۡ فَازَۗ وَمَا ٱلۡحَيَوٰةُ ٱلدُّنۡيَآ إِلَّا مَتَٰعُ ٱلۡغُرُورِ ١٨٥
186. Surely (*shall be*) assuredly[248] essayed you[z] in your[n] possessions and your[n] selves[w]; and surely assuredly (*shall*) hear you[z] from whom[r] *oto* (*they*[z] *had been accorded-/ allotted*) the book of before you[b] and from whom[r] they[z] partnered (*deities with Allah*) much annoyance;	۞لَتُبۡلَوُنَّ فِيٓ أَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡ وَلَتَسۡمَعُنَّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَمِنَ ٱلَّذِينَ أَشۡرَكُوٓاْ

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243 The word *dhallamen*=“ظلاّم” means *iterative injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah! That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit one’s self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*! Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*! Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all!

244 The word “عبيد”=“*slaves*, *worshippers*, *submitters*” means *all Allah’s creatures of humans or Jinn*! So, if they are *His* “عبيد,” then no one else “owns” them, hence they *are all free* from any human bondage!

245 The word “الزبر” = “الكتب” that is writes! For “الزبر” = “الكتب,” see التاج!

246 The word “توفى” in “توفون,” from “الوفاء,” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*! So, “توفى” means to be *endeavored and gathered the last part of an obligation and fulfilled it*!

247 See *Lexicon* attached to this *Translation* or footnote 21 above for “متاع”=“*mata’a*!”

248 The "ل" in "لتبلون," and in "لتسمعن" all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

and *en* (*if*) *tassbero* (*you*ᶻ *hold on patiently*) and *tattaqo* (*you*ᶻ *reverentially guard not to displease Allah*) then verily *tha'leka* (*that is*) of the matters' resolve.	أَذًى كَثِيرًا وَإِن تَصْبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾
187. And *edh*(*when*) took Allah *meethaqa*ˣ[249] (*ratified-covenant*)ˣ whomʳ *oto* (*they*ᶻ *had been accorded/allotted*) the bookˣ surely assuredly[250] manifest itˣ youᶻ for the mankind and let-not youᶻ conceal itˣ; then *nabatha* (*slightingly-forsook*) itˣ theyᶻ beyond[251] their backs and theyᶻ purchased by itˣ a little price; so wretched what theyᶻ purchase.	وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْاْ بِهِۦ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾
188. Let-not [*you*ˢ] assuredly reckon whomʳ theyᶻ exult/-rejoice by what theyᶻ *atau*[252] (*come-out*) and theyᶻ love that theyᶻ (*are/be*) praised by what theyᶻ not (*have/had*) done, so let-not assuredly [*you*ˢ] reckon them by a *mafaza'ten*[253] (*rescue-achievement*) of the torment; and for them (*is*) a painful torment.	لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَواْ وَّيُحِبُّونَ أَن يُحْمَدُواْ بِمَا لَمْ يَفْعَلُواْ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾
189. And for Allah (*is*) the Heavens'ʷ and the Earth'sʷ proprietorship; and Allah over every thing (*is*) Omnipotent.	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾
190. Verily in the Heavens'ʷ and the Earth'sʷ creation and varying of the day and the night, (*are*) surely *Aya'ten*ʷ (*signs/proofs*) for the *albab's*[254] (*hearts-intellects*)'s possessors.	إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأٓيَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ ﴿١٩٠﴾
191. Whoʳ theyᶻ remember Allah (*manneristically*)[255] standing and sitting and on their sides and theyᶻ rethink in the Heavens'ʷ and the Earth'sʷ creation: (*O*), our Lord [*You*ˢ] created thisˣ not falsely *subhana*[256] (*hallowedly and marvelously we deem You*ᵍ *transcending all defects and we solemnly stand in awe and utmost consecration of*) Youᵍ so let-preclude us [*You*ˢ] from The Fire'sʷ torment.	ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾
192. (*O*), our Lord, verily Youᵍ whomᵖ [*You*ˢ] admit (*in*) The Fireʷ then *qad* (*already and affirmatively*) disgraced him [*You*ˢ] and not for the *dha'lemeena*[257] (*injustice-doers*) (*are*) of succorers.	رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾

[249] The word "ميثاق"="*assured covenant*" and "عهد"=covenant. See the *Lexicon* attached to this *Translation*!

[250] See footnote 848 above only here in respect to "لتبيينه"

[251] The word "وراء" means: (1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة." (2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة." (3) ولد الولد. So, here *beyond* (*not* behind/back/rear)! So *beyond* in its sense of *above reach of knowledge or experience*!

[252] The word "أتَوا" = "come out" = "become known," because they (*the hypocrites or those who love to be praised for what they did not do*), they "come out" with their happy announcements, after the Prophet (SAWS) went out in the *Jehad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they "*justified*" to the Prophet (SAWS) their stay behind!

[253] The word "مفازة" = "مَنجاة," meaning rescue-achievement! For the meaning of "مفازة" = "مَنجاة," see التاج!

[254] See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب"=the *albab's* possessors!

[255] *Manneristically* is *needed* to *adjust for* a *lack* of *adverbs* (حال) or *absolute objective nouns* (مفعول مطلق), as *required* by the *Arabic text* for "*standing*" and "*sitting*," as *presently* there is *no* such thing as "*standingly*" or "*sittingly*," in English!

[256] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[257] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

193. (*O*), our Lord verily we heard a caller calling for the belief that: let-believe you^{z} by your^{n} Lord; so we believed; (*O*), our Lord so let-forgive [*You*^{s}] for us our offenses and let-expiate [*You*^{s}] *a'n* (*off*) us our *sayye'aa'te*^{w} (*demeritorious-deeds*)^{w} and *tawaffana* (*let-You*^{s} *receive us while dying*) with the *abra're*[258] (*dutiful-people*).	رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾
194. (*O*), our Lord and *aa'tena* (*let-accord/ allot us* [*You*^{s}]) what [*You*^{s}] promised us over/on Your^{t} messengers; and let-not disgrace us [*You*^{s}] The *Qeyamatey's*^{w} (*Judgment's*) Day; verily You^{g} not unfulfill the appointment.	رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾
195. So *estajaba*[259] (*favorably-answered*) for them their Lord; surely I waste not a work of a worker of you^{b} [of] a male or a female some (*of*) you^{b} of some; so who^{r} emigrated they^{z} or (*had been*) driven they^{z} from their homes^{w} and (*had been*) annoyed they^{z} in My path and mutually fought they^{z} and (*had been*) killed they^{z}, surely [*I*] (*shall*) assuredly[260] expiate *a'n* (*off*) them their *sayye'aa'te*^{w} (*demeritorious-deeds*)^{w}; and verily [*I*] assuredly (*shall*) admit them (*into*) gardens^{w} run^{w} from under it^{w} the rivers, a reward from *ende* (*by munificence of/ by Rule of*) Allah; and Allah has *husno*[261] (*ultimately meritorious-beautiful*) (*of*) [the] reward[262].	فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَـٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾
196. Let-not assuredly deceive you^{g} *taqallobo* (*iterative transpose*) whom^{r} unbelieved they^{z} in the *bela'de*^{w} (*region/ country/ community*)^{w}.	لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾
197. A little *mata'aon*[263] (*resource of a transitory worldly delight*); afterwards their abode/lodging (*is*) Hell^{w} and wretched (*is*) the *meha'de* (*bed/ cradle/ place of abode*).	مَتَـٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾
198. But whom^{r} *ettaqaw* (*they*^{z} *had reverentially guarded not to displease Allah*) their Lord for them (*are*) paradises^{w} /gardens^{w} run^{w} from under it^{w} the rivers, immortals they^{z} (*are*) in it^{w} *nozolan*[264] (*hospitality-abode*) from *ende* (*by munificence of/ y Rule of*) Allah; and what Allah has (*is*) *khayron* (*choicer/ worthier*) for the *Abra're* (*dutiful-people*).	لَـٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّـٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾
199. And verily of the book's folks surely who^{p} [*he*] believes by Allah and what (*had been*) descended to you^{b} and what (*had been*) descended to them *kha'she'-eena*[265]	وَإِنَّ مِنْ أَهْلِ ٱلْكِتَـٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْكُمْ وَمَآ

[258] See the *Lexicon* attached to this *Translation* for full elaboration on this great word.
[259] The word "استجاب," is *answered* plus *made available* what was *requested*, i.e. "*favorably answered*!"
[260] The "ل" in "لأكفرنّ" and in "لأدخلنّ" are *juratory* "ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"!
[261] Some *linguists* suggest that الحسن is for the *face* while الجمال is for the *parts of the body and other things*! See الهادي
[262] The beauty reward is either *Allah's pleasure* or the *Paradise* or *both*!
[263] See footnote 21 above regarding "*mata'a*!"
[264] The word "نُزُلا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land!
[265] The word "خاشعين," = *khashe'een*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعين," = *khashe'een* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوعً" denotes *submission* or *subduing* of *sight* and *sound* as well! So "الخاشعين" are those who had totally *subdued their body, sight and sound*! Also some time "الخاشعين" = they who bow in the Prayer! See البصائر and اللسان!

(*they who: totally subdued their body, sight, sound and bow in the Prayer*) (*are*) for Allah not they[z] purchase[266] by Allah's *Aya'te*[w] (*messages/ statements*) a little price; those for them (*is*) their remuneration *enda* (*by munificence of Rule of*) their Lord; verily Allah (*is*) swift (*in*) the accounting.	أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩٩
200. O you, who[r] they[z] believed *essbero* (*let-hold on you*[z] *patiently*) and *ssa'bero* (*let-best you*[z] *your foes in patience*) and *ra'betto* (*let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await you*[z] *the Prayer*) and *ettaqo* (*let-reverentially guard you*[z] *not to displease*) Allah *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] prosper you[z].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

[266] This is in *contrast* to some people of the book, some rabbis for example, who uses *Allah's Ayat* to *take* little price, i.e. they *exchange* the *Ayat* for a *paltry of money*!